The Anti-Slavery Bugle.

MARIUS R. ROBINSON, EDITOR. "NO UNION WITH SLAVEHOLDERS." ANN PEARSON, PUBLISHING AGENT.

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ANTI-SLAVERY BUGLE.

A FRIENDLY HINT.

Ed. Bugle: The following thoughts were suggested on reading "A true story" by I. Pierce, in the Alliance Ledger. They were written for that paper, but whether the Editor did not express his approval of them or that the writer neglected to leave them with him, is not remembered.

Amos Gilbert.

The question at issue is simply this: May we do evil to secure a good? May we violate a moral rule, to attain a moral result? When we can make Light out of Darkness, Heat out of Cold, cause bodies to recede from their gravitating centre, we shall have encouragement to try the principle in its relation to morals.

I. P., is too observing and reflecting to be told that no free element rises above its source; or that like begets its like: as abstractions he admits both. Still, there are concrete cases in which Like begets its opposite.

Lying, to protect one who is rightfully endeavoring to regain his wrested unborn right to himself, is such a case. A stronger cannot be selected.

It is believed that the Author of the "True Story," estimates the quality of actions, by their consequences; but can the consequences be foreseen! If all the circumstances in this case were precisely equal, then would the result be precisely alike, but can this be ascertained? Circumstances are necessarily contingent, and hence unknown until it is too late to modify, or obviate them. If to tell truth be good, and we know by experience that it produces happy consequences, it is safe to persist in it until there is a failure; when we may chance to find that not to truth but to some unsuspected element lurking there, the mischief is attributable.

Our friend will scarcely rank Lying with actions promotive of happy consequences, hence very uncertain, at least as a dernier resort. But consequences are either immediate or remote, and admitting for the argument, that the immediate consequences will gratify the Philanthopist, are not those which are remote to be regarded? What would be the state of things, if there were no basis for confidence in men's truthfulness? A universal distrust in their veracity?

If Abolitionists lie to the Kidnapper, they will deservedly lose their merited reputation of reliable men; this loss, together with the tendency that a first error has to lead into further error, until it becomes the habit to us, should be guarded against most scrupulously.

It is truly a terrible thing to aid in returning a [illegible] and humane to aid his escape. "Why then," would I. P. say, not tell a white lie to help him off? For the simple reason that "of two evils choose the lesser." "The end justifies the means." "Do evil that good may come," and kindred maxims, are virtual denials that Truth and Right are intrinsic and immutable, and offer Expediency as a safe substitute as the rule of human action.

Instead of lying to mislead, the abolitionist may shoot the quadruped bloodhound on the track, and say to his biped companion, "Expect no aid from me, in your nefarious avocation; but on the contrary be assured that I shall throw every possible impediment in your way. I know that your class ignores moral obligation. I know that I do you no wrong when I assist the slave to place himself in a position where he will have the power to exercise his inalienable right to himself; of this power you have cruelly and wickedly deprived him until the hour in which he escaped from your hated service.

Though such language may irritate at the time of its utterance, it will probably lead to reflection, and this to conviction. In every such case a man is redeemed.

THE KANSAS EXCITEMENT---MASS MEETING IN WESTON.

We learn from the Platte *Argus Extra*, of May 1st, that pursuant to previous notice, a meeting of the citizens of Weston and vicinity, was held at the Court House, in the city of Weston, on the 28th of April. George Galloway was called to preside, and D. P. Wallingford appointed Secretary. After an explanation of the objects of the meeting by several speakers, a committee was appointed to draft resolutions, who reported the following, headed by a lengthy preamble, which as its sentiment are embodied in the resolution, we omit:

1st. That at this time, *self defence* requires at the hands of the people of Platte county, and every other country in the State of Missouri, as well as the counties of any slaveholding State in the Union, the immediate expulsion from the borders of *every* person who may, in any manner speak or publish doctrines or sentiments calculated to bring reproach upon the institution of negro slavery as it exists among us, or to corrupt and disaffect our slaves, and render our property in them insecure, and we pledge ourselves to use every effort in our power to ferret out all such persons and use the necessary means to expel them—peaceable if we can—forcibly if necessary.

2d. That the highway robber—the midnight assassin—terrors to their country, and all others, who, by their actions, make themselves out laws, have no right to protection of law.

3d. That a portion of our fellow-citizens having put the self defensive ball in motion at Parkville, a short time since, by putting a stop to the publication of that Abolition and Freesoil sheet, called the Parkville *Luminary*, we do hereby ratify and confirm the action of our friends at Parkville, and hereby approve the resolutions adopted by them, and pledge ourselves to join them in carrying them into execution.

4th. That while we approve the resolutions of our Parkville friends in relation to the northern Methodists, we offer as an amendment thereto that the principles thereof be extended to the ministers of all denominations who *teach or preach* doctrines and sentiments at war with the institution of slavery, and prejudical to our rights as slave owners, and believe there are others among us equally guilty with the northern Methodists, and we pledge ourselves to make no *distinction in this matter*.

5th. That we look with amazement upon the forbearance of our friends in Jackson, Cole, St. Louis, and other counties in Missouri, in so long tolerating the publishing in their borders, abolition sheets, and recommend to them the example set by our Parkville friends. There is no remedy against the abolition papers, published in our State, but the Missouri, or a bonfire for the presses and a hemp rope for the Editors—and the idea of starving them out by withdrawing pro-slavery patronage from them, is nothing more than the argument of abolitionists, who pay them to remain among us, to corrupt our slaves.

6th. That the people of Kansas Territory having twice declared at the polls in favor of the institution of slavery, and by so doing have invited and encouraged the citizens of Missouri, and of the slave holding State, to take with them their slaves and make permanent homes in Kansas. We hereby again publicly pledge ourselves, when called on by our brethren in Kansas, to go over and aid them in expelling from their borders those who may undertake to corrupt their slaves, and deprive them of their property in them.

7th. That those who believe our Institutions morally and politically wrong, should settle in those States and countries where the institutions are right, and where they can speak and publish their sentiments without injury to their neighbors' property.

8th. That when this meeting adjourn it adjourns to meet at Parkville on next Saturday, 5th of May, and earnestly recommend and invite all citizens who desire the peace and prosperity of our country, and the safety of our lives and property, to attend said meeting.

In commenting upon the above proceedings, the *Argus* remarks:

We are satisfied that in Parkville alone, other Abolitionists can be found, who ought to be dealt with—men as destitute of moral principle as Park or Patterson. Preachers of the Gospel who, instead of teaching the merits of our Saviour, inculcate the lessons of Abolitionism. They must be looked to. It is not alone among Northern Methodists that an abolition preacher can be found—and herein we admire the spirit of our resolutions to investigate the conduct and teachings of all, whether Methodists, Presbyterian or any other religious denomination.

We shall have occasion hereafter to point out other traitors in Parkville, as well as some nearer home. We shall keep up the ball until it roils to Jackson and Cole, and even to St. Louis county, sweeping into rivers and blazing bonfires the abolitionism of the *Inquirer*, *Messenger*, *Democrat*, *Intelligencer* and others of the same stripe.

For this consumation we devently pray—for we are determined to fight until the colors shall strike, or their presses are annihilated.

We urge all to go to Parkville on Saturday next. it will be an eventful day, and we hope all will turn out. We want it done calmly and deliberately. If Park demands a trial, give it to him, but let it be summary. Let it be just and impartial, and let the verdict be upheld.

Deferred Articles.

Respect for the Laws.—In the Richmond (Virginia) *Daily Dispatch* of March 23d we find the following item, which has also been copied into the Washington *Union* of the 25th:

"*Judge Lynch.*—The negro who killed a Mr. Russel, in Clay county, Mo., not long since, by cutting him to pieces with a corn knife, was taken from jail last week, and hung by the citizens without judge or jury."

This is all right. The negro had killed his master, overseer, or some other white man, under [illegible] be sure, would have condemned the negro to death, but the citizens were indignant, and could not brook the law's delay, and they accordingly took him from the jail, and hung him without judge or jury.

Let no "Northern fanatic" point to this case as an instance of outlawry, and claim that it extenuates any of the horrible atrocities committed in this section of the country where sometimes a negro, who has been guilty of the enormity of running away from the bondage that is so great a blessing to the negro race, is taken from jail, and set free by the citizens without judge or jury. No let not the just indignation of the Missouri people be compared to this. Who knows, indeed, that the negro murderer in Missouri was not at heart a runaway, and that the crime of murder was not a consequence of his insane desire for freedom? And if so, who is to blame but Northern fanatics? It is strange that the patriarchal institution is still so little understood.—*Nat. Era.*

Poor Dennison.——It will be remembered that a few weeks since Rev. Mr. Dennison brought a slave girl named Rosetta, to Columbus, Ohio, and thereby made her free. It will also be remembered that after the most energetic, tricky, and expensive efforts made by Mr. D., for the recovery of the girl, she was declared free by the Court of Common Pleas, and also by the Fugitive Slave Law Commissioner. The girl, on all hands, was declared to be legally free. Well, the Reverend gentleman did not like to give up his slave, and hence went home grumbling. Some of the good people of Kentucky feel like helping him to bear his grief. The *Louisville Journal* publishes the proceedings of a meeting of sympathisers, held in that State, and they are *rich!* We clip the two first resolutions adopted:

"Resolved, 1st. In view of these principles, we take pleasure in bearing testimony to the manly, bold, and disinterested course of our follow-citizen the Rev. Henry M. Dennison, in appealing, though in vain, to the constituted authorities, for a vindication of his just rights.

"2d. That as citizens of Kentucky, we feel an honest pride that he did not shrink from the faithful discharge of his duty as a believer."

"Manly," "disinterested," "faithful discharge of his *duty as a believer!*" Strange perversion of language! Wonder if the time will not soon come when the salvation of men in Kentucky will be suspended upon the condition that a pilgrimage once in a life time be made to Ohio, on an errand similar to that which brought Mr. Dennison here? —*Dayton Telescope.*

Rights of Colored People.—On Sunday afternoon the Rev. Dr. Pennington, of N. Y. immediately after sermon, advised his congregation to remind their friends who might visit the City during this (Anniversary) week, that colored people could no longer be excluded from the city public conveyances as was formerly the usage. He said that a judicial decision had already placed the matter of public conveyances in the hands of colored people themselves, and they would be to blame if they longer continued subject to the great disadvantages involved by the proscriptions of conductors and drivers of cars and omnibuses. He said that nothing short of the utmost tameness and unjustifiable, indeed impious cowardice, would induce colored men and women who valued their rights, to surrender the privilege of common transit along the regular thoroughfares of this busy City. He hoped that just at this time the colored people would show a bold front in this and other kindred matters of equal importance, so that the coming age might know the value of perseverance when brought to bear upon great and important principles in the development of which are involved the hopes and happiness of the whole human species. —*Tribune.*

Funny.—The New York *Tribune*, in a late number, took occasion to comment upon Sam. Houston and his chance for the Presidency in '56. Somebody has been publishing the life of the "Hero of San Jacinto," with all sorts of romantic stories of his career, illustrated with astonishing wood cuts, &c. Some papers encouraged the idea of giving this *Sam* a nomination. The *Tribune* quotes a few paragraphs, and concludes its notice with the following:

"That will do for to-day; and meanwhile, if anybody else wishes to publish a biography of this great "one halo" candidate, we beg to say that we have on hand for sale, at a reasonable discount from cost, a variety of wood cuts designed to illustrate the history of any military aspirant for the Presidency, which might be used in a biography of General Houston with the certainty of producing an astonishing increase of the popular enthusiasm in his favor."

We think it was the *Tribune* that published a pictorial life of Gen. Scott. The old pictures would do with slight changes and new names.—*Columbian.*

☞ A paper at Ridgefield, Mo., says that Missouri will spare her last citizen, not *only to vote*, but to become permanent settlers, rather than Kansas shall be free.

Very well, we will then just step over and take Missouri. We will have an easy time of it. We would suggest, however, to our Missouri friends, wether it would not be better to look out a little for matters at home. Perhaps you forget the story of the dog which was carrying a piece of bread across a creek in his mouth, but seeing his shadow below, he fancied he saw another dog with a piece of bread. So, fool-like he dropped the one he had, and jumped at the shadow, losing both in the operation. Our Missouri friends are now doing the same thing.—*Kansas Tribune.*

The Mexican papers have recently been publishing a census of that country. From it we gather that there are in that country 86 cities, 193 towns or large villages, 4,709 villages 119 missions, &c. 170 haciendas, and 6,092 farms, &c. Population 7,853,395.

Cholera.—The Cholera has appeared among the emigrant passengers on the Upper Mississippi. On the 23d ult. the steamer Montaug buried seven of her passengers, victims of Cholera, between Keokuk and Dubuque. There were seventeen cases on the Royal Arch, during her upward trip to St. Paul last week.

Another Richmond in the Field.—Pero Tubbocks, the master of the canal-boat Uncle John, sixty-two years old, health good, system sound, decidedly dark complexion, double teeth all round, spry and active as a cat, stands six feet three in his boots, and weighed last week two hundred and forty-three pounds, is a candidate for the presidency against George Law.—*Albany Atlas, May 3.*

A counsellor-at-law was fined two dollars and costs, on Wednesday, by the police court, for smoking a segar in the streets of Boston.

The Massachusetts House of Representatives has voted, 136 to 110, to abolish the death penalty.

Something the Matter with Seneca Lake.—The Geneva Gazette says:

"Our citizens for two days past have been considerably interested, and some of them a great deal excited, in reference to a strange and thus far inexplicable phenomenon that has occurred in the waters of Seneca Lake. During the whole of Wednesday and yesterday the waters would rise and fall, in spaces of time varying from ten minutes to half an hour, continuously through those [illegible] after sun-down on Wednesday evening [illegible] of ours made an exact measurement of the fall and time. In fifteen minutes the water fell 16½ inches, when it commenced rising again."

Curious Occurrence.—On the 14th ult. the artesian well in Selma, Ala., which had reached a depth of 440 feet, and was delivering near 500 gallons per minute, suddenly sank some 15 or 20 feet below the surface. The most extraordinary consequence of this phenomenon is, that all the wells in the vicinity have become dry.

The Ladies in different parts of Missouri are forming Anti-Slavery Associations, to express their views and feelings upon the subject of Universal liberty and to endeaver to throw a powerful weight into the scale of Liberty—"Womans voice and influence."

At a Democratic festival in Georgia lately, Gov. Cobb gave—"The Ostend Platform—Cuba, sale or seizure;" whereon Gov. Johnson replied —"May the last be first." These two are the leaders of the Administration party in Georgia, and this shows the temper of the best.

Loss of Cattle.—The public, generally, hardly realize the immense loss occasioned by the death of cattle in this region, during the past winter. All farm stock have suffered grievously for want of food. Trubull, Astabula, Geauga, Portage, Summitt and Medina have been heavy losers. By actual enumeration, taken in the first named county, it is ascertained that no less than five thousand cows have died for want of food during the past winter. Some if not all, the other counties named, have suffered probably in the same proportion. *Cleve and Herald.*

"It is a deplorable fact," says the Austin (Texas) State Gazette, "that in the State of Texas there is a less per cent. of native whites at school of those of five and under fifteen than in any other State in the whole Union, with but one solitary exception! This is wrong. Its evil consequences are certain. More than one-half of our native children between five and fifteen are not at school."

Mr. Wise on Milk and Water.—There is very little hope for Mr. Wise on the way of fact, but he beats Sam on poetry. In one of his speeches he says of Virginia:

"She has an iron chain of mountains running through her centre, which God has placed there to milk the clouds, and be the source of her silver river."

The figure is borrowed from the New York milk men, who milk the clouds as much as they do their cows, and draw from the former the most palatable and healthful portion of the compound fluid.—*Dispatch.*

Matthew J. Ward.—It is stated that Matthew J. Ward, who shot the schoolmaster, Butler, in Kentucky, is the great lion of the streets of New Orleans. He sports a beautiful span of bay horses, beautifully caparisoned, and a carriage that is brilliant with splendor, and upon the box sit two colored gentleman, with blue suits, white gloves, black hats, a green band around, and a small feather upon the upper edge.

☞ The Syracuse Chronicle has just seen a fugitive slave with hardly a mark of African blood in him. He was so white that he left the South on a train of cars without being suspected, and came through without the slightest difficulty, sitting by the side of a young Southern blood in the cars, as hail fellows well met, and taking the best fare at hotels.

Louis Kossuth announces, by an advertisement, that he has formed a permanent engagement with the London *Atlas*, and solicits subscriptions for that (weekly) paper.

Bold Ground.—Orestes A. Brownson, a somewhat noted Roman Catholic writer, recently lectured in New Orleans. The *Creole* reports him as follows on the destiny of the Roman Church: "It must become the arbiter between the State and the subject. It must guard the man by interposing its flaming sword as a defence. *It must construe constitutions and expound laws*, deciding where is the limit of centralized power, and what is its absolute duty to perform."

☞ The New York *Herald* says that a fusion is taking place in that State between Preston King, or Barnburner democrats, and the Seward Whigs. The hardshells, on the other hand, are fusing with the Silver Grey. The latter faction form the Know Nothing "Sam" Order. The former are joining the Know Somethings, taking "Jonathan" as the man of their Council.

THE ANNIVERSARIES.

The New York papers are crowded with the proceedings of the various anniversaries. We copy from the Tribune the following report of the proceedings of the

NATIONAL COUNCIL OF THE COLORED PEOPLE.

FIRST DAY—MORNING MEETING.

The Third Semi-Annual Meeting of this body was held at noon yesterday in Dr. Pennington's Church.

The Council was called to order by Dr. J. McCune Smith, the president. Mr. George T. Downing, of Rhode Island, was appointed Secretary.

Mr. Smith then read the following

ADDRESS.

Gentlemen: You are assembled to fulfill the duties imposed on you by a Convention of the colored people, assembled at Rochester in July, 1853, by which Convention you were duly appointed "for the purpose of improving the character, developing the intelligence, maintaining the rights, and organizing a Union of the colored people of the free States." The hundred and seventy thousand souls who compose the free colored people of the free States occupy a position in regard to human progress, of greater importance, and responsibility than any like number of individuals on the face of the globe. The great question of human brotherhood is brought to a direct test in our persons and position; the practicability of democratic institutions, their ability to overcome the last vestige of tyranny in the human heart, the vincibility of caste by Christianity, the power of the gospel, the disenthrallment of three millions of crushed and bleeding slaves; all these issues lend their weight and rest their decision very greatly if not entirely on the free colored people of the free States. This weight of responsibility is enough to make men shrink therefrom; but we cannot avoid it if we would. The influence of our land and its institutions reaches to the uttermost parts of the earth; and go where we may, we will find American prejudice, or at least the odor of it, to contend against. It is easiest, as well as manliest, to meet and contend with it here at the fountain head: nor can we cease from affecting there great issues by inactivity; the case is going on, whether we labor or not; and our inactivity will only help deciding it against us and these, and true principles, which it would seem in the Providence of God that we are set apart to uphold.

Although we may not readily see it, our position is not a hopeless one; it is full of promise.—It sometimes happens in great moral, as in great physical battles that certain divisions of men by simply maintaining [illegible], will conduce to the victory; in like manner, by simply maintaining our numbers, and our senses, and our Christianity under the waves of oppression and practical infidelity that have vainly beaten against us, we have done our appointed service in the land where we dwell. But the hour has come for us to take a direct and forward movement. We feel and know it. Just as in 1847 there was a spontaneous movement among our brethren of that generation, with one voice to oppose the Colonization movement, so in this year 1855, throughout the length of the land, do we feel roused to take an active and energetic part in the great question of Liberty or Slavery. We are aware as has never before, the fact that if slavery and caste are to be removed, we [illegible] must remove them, and move them ourselves;—others may aid and assist if they will, but the moving power rests with us. Gentlemen, the direct [illegible] power rests with you. Untrammeled by any of the influences that curb or straiten other dependent or deliberative organizations, you may bring forward issues and adopt such plans of movement as may seem best. One or two primary considerations are all I will venture. First, it is important that you thoroughly organize all the colored people; we cannot spare the aid of a single man, or woman, or minor capable of thinking. Then you should adopt means to lay your plans of organization or co-operation before every individual among our people. This can be done by the agency of lectures and the press. We must distinctly keep before the people the fact that our labors consist in something beside the declaration of sentiments. We must act up to what we declare. And so closely does oppression encompass us that we can act consistently in behalf of our cause by simply maintaining for ourselves the rights which the laws of the land guarantee to us in common with all citizens. From the mere act of riding in public conveyances, up to the immediate and entire abolition of Slavery in the slave States, the laws of the land and the Constitution of the country are clearly on our side. And that man is a traitor to Liberty and a foe to our Humanity who maintains or even admits that we or any other human beings may be held in slavery on account of the color of skin, or for any reason short of the committing of crime. And from the mere act of riding in public conveyances, up to the liberating of every slave in the land do our duties extend--embracing a full and equal participation, politically and socially, in all the rights and immunities of American citizens. If these our duties are weighty, we have the means to perform them. Our cause is inseparably wrapped up with every genial reform moving over the land.

> Freedom, hand in hand with labor,
> Walketh strong and brave;
> On the forehead of his neighbor
> No man writeth slave!

The States which have legislated in behalf of the temperance reform have also made movements toward recognizing our rights as citizens thereof. But efforts on our own part have helped toward this good result; in Massachusetts, mainly by efforts of some colored citizens, one a member of this council, the last vestige of caste in Public Schools has been abolished. In Connecticut, on petition of her colored citizens, led by a member of this Council, both Houses of the Legislature have done their share toward granting us equal suffrage, and the Governor strongly recommended the same. In New York, through the efforts of a member of this Council, and the President of our State Council, aided by the moving eloquence of another member of our Council, the Legislature passed a vote of equal suffrage—a vote for which during the last twenty years we have petitioned and struggled in vain. In Pennsylvania a strong and able effort has been made to obtain the franchise by our colored brethren, and not without some signs of sucess. Even in Illinois, hitherto covered with deeper infamy in caste than any other State, there are signs that the labors of her intelligent and energetic citizens have not been in vain. Gentlemen, these cheering and grand results have followed the almost isolated labors of less than a hundred colored men; I had almost said of five. What may we not do if we secure the hearty, earnest and steady co-operation of ten thousand such men? If a hundred men have struck these blows under which Slaveocracy reels and staggers, how easily will ten thousand overthrow that atrocious system. We have the men and the spirit, and a favorable public sentiment; let us address ourselves to the work of organization. The time is come when our people must assume the rank of a first-rate power in the battle against caste and Slavery. it is emphatically our battle; no one else can fight it for us, and with God's help we must fight it for ourselves. Our relations to the Anti-Slavery movement must be and are changed. Instead of depending upon it we must lead it. We must maintain our citizenship and manhood in every relation—civil, religious and social—throughout the land. The recognition of our manhood throughout this land *is* the abolition of Slavery throughout the land. One of the means of elevation left in your care by the Rochester Convention is an Industrial School; and a plan by which our rising youths may forsake menial employments for mechanical and mercantile pursuits. The accomplishment of both these objects is within our ability. Among the wants which we labor under as a class, there is not the want of money. We do not even in half our proportionate numbers occupy the Alms-houses in the free States. During the profound distress which existed during the past winter we were not in any degree the distressed or starving class. And statistics will be presented to this Council showing that as a mass, in the free States, we occupy a middle position between the rich and the poor. Not only could the hundred thousand free colored people of Pennsylvania and New York easily establish and richly endow an Industrial School; but I could name ten men who could do it without sensible loss to their abundance of means. This Industrial School should, like the rest of what we do, be our own movement, done by our own means. We will make both character and reputation in establishing it. We have, therefore, gentlemen, a cause, and the men and the means to carry it on; may you be endowed with true wisdom for the accomplishment of the great purpose for which you are now met together.

Mr. Stephen Meyers, of Albany, stated that many members of the Councils of other States, and of the State Council, were present, and moved that they be invited to take seats in the Council and participate in the debate.

Mr. Bell seconded the motion, and suggested that the fact that a colored man had been elected Clerk in one of the Counties of Ohio be embodied in the address. Carried.

The Chairman, in accordance with the vote of the Convention, nominated a Business Committee, consisting of Frederick Douglass, of New York, Franklin Turner, of Pennsylvania, and James D. Bonner, of Illinois.

In answer to an interrogatory from Stephen Meyers, the President said that New York, Massachusetts, Pennsylvania, Ohio, Illinois, Rhode Island and Michigan had organized State Councils.

Mr. Meyers thought that the National Council should appoint agents to travel through the Free States, and, if possible, through the Slave States too, to stir up the colored people to organize State Councils to co-operate with the National Council.

Mr. Frederick Douglass said: The Business Committee report that not having any business perfected, they cannot at this session offer any proposition for the consideration of the Council. They would [illegible] mittee.

Mr. Bonner, on behalf of the Manual Labor School Committee, presented the following report:

The Committee on Manual Labor School appointed at the first meeting of the National Council, held in the City of New York in November, 1853, beg to make the following Report: Owing to a combination of circumstances wholly unexpected and unavoidable by us, we have been prevented from making any successful efforts towards establishing the contemplated school, but we are not without hope that a well-devised and vigorously prosecuted plan of operation for the future may be crowned with success, and that we may yet be able to establish on a firm basis an institution where the colored youth of our country may acquire not only a thorough education, but at the same time receive such mechanical instruction as will fit them for useful members of society, and enable them to pave their way to the most honorable and independent position known to American citizens.

Among the many causes which have retarded our success in this noble and cherished enterprise, the inability of our appointed agent, Frederick Douglass, Esq., to travel and dispose of stock in said School, has been one of a serious and hurtful character; but the greatest obstacle in the way of our success has been the extraordinary stringency in money matters which has prevailed throughout the country for the last twelve months. Any attempt to collect money during the above period for purposes of benevolence would, in our humble opinions, have been fruitless. When we look around we find we are not alone in backwardness in raising funds with which to start our proposed Institution. We find that the People's College of New York, which was proposed some time before our own, and upon principles similar to ours, is also languishing for the want of means to carry it forward.

At the present time the prospects seem more auspicious, and we confidently believe that something may be done by proper and well-directed efforts towards the consummation of our wishes. It requires no labored argument to convince our friends of the great necessity of an institution like this; they must be already satisfied on this point. We want an institution that will be *looked up to* with feelings of *pride* and *satisfaction* by our own people; and *looked at* and *inspected* by the *world*.

In conclusion, we recommend to the Council the appointment of three agents, who shall be fully empowered to travel and solicit aid—one for the Eastern and one for the Western States; and one for the Continent of Europe. All of which is respectfully submitted.

JAMES McCUNE SMITH,	J. O. BONNER,
JOHN PECK,	A. G. BEEMAN,
JOHN JONES,	F. DOUGLASS.

Mr. Douglass said this project, of all others started at Rochester, he believed was the best that could be devised for the advancement of his race. He was not dismayed by the few faces he saw around him, nor by the numerous opponents besetting them on all hands. Among their own people, those whom they most looked up to for help in this work, they had met with opposition; but if it only aroused the colored people at large to better their condition—to raise themselves from the condition of menial laborers to skilled mechanics and artisans—he should be satisfied. But he feared that their opposition arose from indifference or apathy. He hoped the report would be adopted, but not before it had been fully discussed among themselves.

Dr. Pennington believed that the party or church in this country that shall present to the public the best plan for the education of the masses will be the dominant party for the next fifty years. He went for the education, not only of the colored but of the white people also, whether separate or together it mattered not, so long as the essential end—the education of the whole people—was arrived at. If it be necessary that a separate institution should be established for the education of colored children, why, let it be started and upheld. Family schools, infant schools, grammar schools and universities were needed for the colored people, and he hoped they would be established; they would be, and if the colored people would only be united it would be accomplished. He hoped the principles of the report would be carried out.

Mr. Topp inquired if any conclusion had been arrived at about the cost of establishing such a school.

Dr. Smith—The requisite foundation fund would be $20,000.

Mr. Topp was not opposed to this project; but he said he had to answer a great many questions about its practicability, and would like to know what prospect of success the Committee had before them.

Edward B. Clark of New York differed from Mr. Douglass in regard to the cause of the opposition manifested by the colored people to the proposed school. The Manual Labor School never could develop any degree of perfection in mechanical or agricultural education among its pupils. At Oberlin, Oneida, and elsewhere this fact had long since become apparent. And if they established it, what white man would teach colored children a trade? How could such an institution be self-sustaining? What would the $20,000—not the first cent of which had been collected—amount to?—He would suggest that social communities of colored people be established, so that the mechanic arts could be nurtured within their limits.

Mr. Meyers said if this Council should see fit to fix upon some spot for the location of the proposed school, the colored people need not go to the white man's door for mechanical, artistical or literary labor: for within themselves they possessed all the elements necessary to successfully carry on a community of every department of labor science and art.

Mr. Douglass was glad to hear anything in the shape of objection to the proposed college; that was what he wanted to get at. The true idea of this school had not been fully stated; it was not to be a strictly educational school, such as Oneida, Oberlin, or elsewhere. The idea is not so much to educate the heads as the hands; to facilitate the mechanical advancement of the colored people. The question is, Have we at this time in this country the necessary facilities for the mechanical education of the children of dusky hue? If there are doors open, or if there be any better means than the establishment of a mechanical school, let us know it. He had seen it stated, in a paper in this City that was once endorsed by the colored people of this country, that in this City there were ample facilities for training colored mechanics. If this be true, why here such a school is not needed. But in his own locality no such facility was in existence. He knew that even in his own office he had great difficulty in introducing a colored boy to work at the side of white men. If this school should prove exclusive it would, as he understood it, be the fault of the whites and not of the colored people. The question "Is this really a practicable plan?" depends upon the amount of *will* which the colored people bring to the work. Of the money, he did not for a moment doubt that a sum ample enough for all purposes could be raised: $5,000, he believed, would be enough to start this school. With this they might not be able to teach every branch of mechanic art in the start; at first they might have basket-makers, coopers, and such simple crafts; they only wanted a begining. Oberlin did not fail because they blended the classics with physical labor, but because they allowed the student to study without labor if he pleased, which produced aristocracy, that looked down upon the poor boy who toiled at the work-bench as well as studied the classics. He continued: Our object [illegible] we shall. The process of making a bedstead or a bureau in such a school is the same as in the work shops of the city, and the boy might learn as much, and he thought more, where both his mind and muscle were educated, than where only his muscles were brought into play.

Mr. Mullin(?) had supposed that $60,000 or $100,000 would be required to establish such a school; but if, as Mr. Douglass had said, $5,000 would start such an Institution, he would advise the several State councils to establish one in each State, at an outlay of $5,000 or $10,000 for each. He thought such a plan would be better than to start one colossal college at vast expense, with the almost certain prospect of failure.

Mr. Topp of Albany was of opinion that taking this State through, and the States of Ohio and Massachusetts as a whole, the colored children could not get an opportunity to learn mechanical trades, and if they could learn, they could get no opportunity to labor, on account of the antipathy of the white journeymen. In his own shop the white journeyman tailors who worked for him struck against his employing colored men. Mr. Topp believed that there is a grave necessity for the establishment of such a school. The fact is, the most opposition is met with from the so called friends of the colored people, who say, why you who are so strongly opposed to caste schools, and caste distinctions, are about to start such a school yourselves. To meet this, we inform them that the caste distinction, if any, is on the part of the whites: our Council have resolved that no such distinctions shall exist among us.

Mr. Geo. T. Downing was not able to see clearly the practicability of this plan. There is, and the truth must be spoken, too much apathy on our part. We might if we pleased, find plenty of opportunities of learning trades and working at them afterward. He enumerated many instances in proof of his position. The only argument that could be advanced in favor of this school was that it might tend to induce colored people to feel the necessity of educating their children to trades. The natural tendency of proscriptive measures is depressive. An instance of this kind is shown by the schools of Worcester, where, at the wish of the colored citizens, a seperate school was started, and failed. Such he thought, would be the fate of the Manual Labor School.

Mr. Stephen Smith of Philadelphia said that most of the colored mechanics in Philadelphia had received their education in the South; and he knew that the colored people of the City of Philadelphia could not obtain opportunity to learn mechanic trades. But whenever a colored man understood a trade, he was sustained in Philadelphia; and Mr. Smith hoped the Report would be adopted.

Dr. Pennington thought that the colored people ought to do their part in educating men with the whites; the white people established schools for black and white—why should not the colored people start schools and workshops for white and black?

Mr. J. E. Brown of Elmira instanced several colored workshops and workmen in Elmira where white and colored were employed; in many cases colored mechanics were unable to get colored boys to learn their trades. He believed that colored mechanics could always find employment.

Pending the debate the Council adjourned to 7½ P. M.

AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.

This Society held its Annual Business Meeting yesterday, at their rooms, No. 48, Beekman-st., when the Rev. S. S. Jocelyn presided.

Lewis Tappan, Esq., the Corresponding Secretary, presented a Report, which referred to the large number of books and tracts that have been published by the Society; the establishment of *The National Era* by the Executive Committee, which was subsequently sold to Dr. G. Bailey; the liberation of the Amistad Africans; and the establishment of the Mendi Missions, (under the auspices of the American Missionary Association,) which were brought about under the influence of the Committee; and various other measures that have been adopted in furtherance of the cause

THE ANTI-SLAVERY BUGLE

The efforts of the Society had been directed to carry out the great principles of the American Anti-Slavery Society as promulgated at Philadelphia, Dec. 4, 1833—on Christian principles "until higher aims are demanded by the exigencies of the cause." The report also stated that a large portion of the Society and of the Committee are now impressed with the belief that more direct efforts should be made than heretofore for the abolition of Slavery in the United States; that the sinfulness, illegality and unconstitutionality of human slavery should be inculcated. The establishment of a new Society, called the "Abolition Society of New York city and vicinity," was favorably referred to; the object of which was stated to be "to secure the immediate and unconditional abolition of American Slavery. The report further states that the only hope of the peaceful abolition of Slavery seems to rest in the adoption of such principles with corresponding action by the people of this country. In the extension and prevalence of these principles the expectation is that the most accursed system of iniquity that now disgraces this country and insults the living God, in the persons of poor oppressed slaves, will be brought to an end.

Several resolutions were adopted for the furtherance of the Society's plans, and the officers of the past year were re-elected.

The following were declared as the sentiments of the New Abolition Society:

1. Slaveholding is sinful, illegal and unconstitutional. It has no right to be in the Church or in the State. It is to be excluded from the former as a scandal, and prohibited by the latter as a crime. It is not sanctioned by the Bible or the Constitution, but is condemned by both.

2. It is the duty of the Federal Government in all its departments, to suppress slaveholding throughout the United States.

3. It is the duty of the several State Governments to sustain the Federal Government in this measure, to protect their citizens and all who touch their soil, from seizures by kidnappers and slaveholders, under the Fugitive Slave bill or otherwise—to make all attempts at the execution of that unconstitutional and atrocious act a penal offence—and to extend the right of suffrage and eligibility to office to all their citizens, irrespective of race or complexion.

4. It is the duty of the citizens, at the ballot-box, to provide State and National Administrations that will make these measures paramount objects of their activity; to secure a Judiciary that will execute justice; to vote for such candidates for office, and for such only, as are tried friends of the slave and publicly known to be earnestly engaged in promoting these measures.

5. It is the duty of Christians to hold no church relations that involve religious fellowship or ecclesiastical connection with slaveholders. It is also their duty to sustain no Missionary Society having complicity with slaveholding, nor any Tract Society, or other religious publishing Society that does not rebuke the heinous sin of slaveholding, in common with other sins.

Officers of the Society—LEWIS TAPPAN, President; James McCune Smith, Vice-President; W. E. Whiting, Treasurer; William Goodell, Secretary.

Executive Committee, in addition to the preceding—Simeon S. Jocelyn, I. R. Barbour, Samuel Wilde, Geo. Whipple, Wm. H. Pillow, Charles B. Ray, John W. Hill, Wm. T. Dawley, Hez. D. Sharpe, G. S. Wells.

After a short debate on the report and the future action of the Society, the meeting adjourned *sine die*, at 10½ o'clock.

At the Meeting of the American and Foreign Bible Society there seems to have been a performance not set down in the bills, but which the meeting disposed of in a very adroit manner; and which will be set down to its credit.

Mr. Lunsford Lane, a colored gentleman of Boston presented himself on the platform and complained that the colored race were not considered in the projected distribution of Bibles. The Tribune reports Mr. Lane's speech in part, as follows:

"He had joined the Baptist Church 30 years ago in and other Churches, but because his grandmother and mother had been Baptists; he had himself been educated in the Episcopalian Church—that is, as a carriage-driver to his master (for he was a slave) he used to go in there, and he had heard such men as Bishop Ravenscroft and Bishop Ives, but he soon found out their turnings. Latterly, having examined, he liked the Baptists still; he liked them even more, but (he said) don't take too much congratulation to yourselves for that (Laughter]. I came here, and people said to me: What do you do here? Your place is Massachusetts. I staid here, however, and went to see Dr. Hawks, whom I knew when I was a boy away down there in Carolina; and he received me most warmly, with a shake of the hands and a talk about things that happened long ago when we used to be together. I also called on the Rev. Mr. Halsey, who is now, I hope, bathed in the flood of living light, and he, too, gave me that real aid of which you all speak so much. But my object is to say that the people of my color, North and South are degraded and unenlightened; and the light is not reached to them because it is not popular so to do. I have been here at a meeting to worship among people of my color; they remained from 7 to 11 o'clock, and worked violently till prespiration ran down their faces; in this there was no order, no propriety; not one, when the service was over, could repeat a clear idea he had therein received. It is the same everywhere. And perhaps this is what you mean by saying that the negroes are happy; meaning that "ignorance is bliss" (Laughter). Now, what we want is intelligent ministers. How is this to be done? Money must be had, and our preachers must be of our own people. Do not suppose I am come here to "torment you before your time" (Laughter.); but our race wants this assistance, and this is what I want to come at. You all agree that one soul is worth all the gold of California and Australia; and what difference does it make whether the soul is black or white, grizzled or gray? [Laughter.] We do not want you to send assistance beyond the ocean, but to Boston; I have come here to get it and carry it away. I want it now, when you are all together; because if you separate it will be impossible to catch you again; like the man who could count all his pigs but one, but that kept running around so that it could not be counted. [Laughter.]

"The Chair here requested Mr. Lane to state exactly what he wished of the Society.

"Mr. Lane—I want assistance for the Thomas Hall Church in Boston. We want $1,000, and we want $500 of it right away.

"The Rev. Mr. Taggert suggested that a collection should be made for the colored brother's object—which was done."

This request, accounts for the promptness with which the collection was taken up. Had Mr. Lane asked for $1,000 to war against Slavery, which shuts the Bible from millions of Americans, the Society would not so have identified itself with liberty as to have taken up a penny contribution at his request. But as it was wanted for a Church there was no scruple in cutting short the brothers speech and passing round the hat.

NEW YORK CITY ANTI-SLAVERY SOCIETY.

The Anniversary of the New-York City Anti-Slavery Society was celebrated Friday evening, at the Tabernacle, and was largely attended.

Lauren Wetmore, President of the Society, in taking the chair, said they would not occupy the evening with a report. The overshadowing question of the day was the question of Slavery; and it was not a question merely of the freedom of the black man, but it was a question of freedom for all or slavery over all. If Freedom was stricken down here, where could it arise? and if it was triumphant here, why should it not be triumphant everywhere? Among the earliest friends of the cause, one who had labored in season and out of season, was

Charles C. Burleigh, whom he now introduced [Applause]. This was no child's-play—Mr. Burleigh said. The enemy against whom they were arrayed was no trifling power. The conflict was between the deep conviction of the human soul and the consolidated power of $2,000,000,000. He had not come to convince them that Slavery was a sin and a crime, a curse and a calamity. To do that he would only have to open the statute books. They took the ground not that Slavery was an evil merely, but that it was a crime, under all conditions, morally, essentially wrong, and a sin against God. They said further that what it was wrong for the slaveholder to do we had no right to help him do. We ought to treat it as a crime wherever we found it, in society, in church or in State.

Crazy Kate here interrupted the speaker with "Ah! you talk about elevating the niggers, and you let your grave-yards be dug up!" There was considerable uproar, and she went out amid hisses and cheers. Mr. Burleigh then proceeded to detail the provisions of the Constitution which countenanced and supported the slave system. If the Government was not in favor of Slavery, why was it that Kansas was put under martial law by gangs of Missouri ruffians, armed with pistols and bowie-knives, and making the ballot-box the instrument of as gross an act of tyranny as ever yet was perpetrated against the rights of a free people? Therefore it was that they would have nothing to do with the Government. They would have nothing to do with a Union which was cemented with blood. No union with slaveholders [Loud applause]. Down with that blood-stained flag!—Trample the contract with Slavery's wrinkled hag! [Loud applause].

Oliver Johnson said he had been requested by the Committee to present a question of practical interest. During the week large meetings had been held, and perhaps some had become interested in the objects of the Society. They were publishing a series of tracts, and would receive any donations or pledges to aid in it.

Wm. Lloyd Garrison, of Boston, was the next speaker. He said that much as he abhorred the Constitution, there was one clause in it that he fully concurred in, "that there shall be no cruel and unusual punishment inflicted upon any person." For the last three days he had been so entirely absorbed in his attendance on Anti-Slavery meetings that he was physically and mentally in a state of collapse, and for him to be called on to speak was a cruel and unusual and unconstitutional punishment; however, like the old soldier,

> "When his legs were cutted off,
> He fought upon his stumps,"

He proceeded to demonstrate that every man who said anything against Slavery received as great a measure of hatred and calumny as he who said most. Cass was howled at all over the South for saying he thanked God that he was born in a Free State. Channing, for writing a mild book upon Slavery, was complimented in Congress as playing second fiddle to Garrison. When men went into a Territory and set up a press to discuss the question of Slavery, where was the Constitution then? The Constitution was destroyed. Suppose that we should treat the slaveholders as the South would be up in arms at the news that a slaveholder had been tarred and feathered? The North had no pluck. We were under the power of the slaveholder. He controlled our pulpit and our press. But a different spirit was arising. Old Massachusetts, God bless her! was leading the van [Loud applause]. Senator Toombs had threatened to march his slaves around Bunker Hill Monument. Let him come. There was a little of the old Bunker Hill spirit left—and in five minutes they would make his slaves free. Then they would see the truth of that verse of Dr. Watts:

> Hark! from the *tombs* a doleful sound,
> A doleful sound shall rise.

Judge Loring was to remain in office by Gov. Gardner's veto. The people would dig the grave of that Gardner so deep that he would never find a resurrection [Cheers]. Much had been gained. Where was Frank Pierce? Where were the old parties? Where was Edward Everett? In obscurity in Cambridge, and they had in his place Henry Wilson, the shoemaker. Where was Daniel Webster? Gone, and in his place was an incomparably greater and better man, the man of freedom—Charles Sumner [Prolonged hisses drowned in applause].

Wendell Phillips was greeted with loud applause. Mr. Garrison had asked, he said, where was Edward Everett, and where was Franklin Pierce? but a more important question was, where was that mob which five years ago broke up the meeting of the Anti-Slavery Society. There stood Rynders and ordered the Society to disperse.—There stood the Chief of Police—a statue of imbecility—acting, if not saying with the man in the old play—

> "I likes to be despised!"

Then Isaac Hopper went down to the City Hall, and begged of the Mayor to come up and protect the meeting; but it was of no use. There was a conundrum: "When is half more than double the whole?" He would tell them—Wood was more than double Woodhull.* They thought they had tied their Governor in Massachusetts by his interest so that any 'cute man would know how to act. He was a real Know-Nothing, and did not know on which side his bread was buttered. To one who knew anything about Governor Gardner's antecedents, one passage in his communication to the Legislature was exceedingly ludicrous: "I ask only that conscientious motives be attributed to my actions, and that my constituents may believe that obedience to justice is my sole desire" [Laughter]. The man who drank until temperance could make him Governor and level the Slave Power, until he could be elected by Anti-Slavery, could not earn a reputation in so short a time. He remembered the story of the old rat who retired from public to attend to the affairs of his soul. A youngster peeped in to learn how to die as he should, and behold, the old fellow was snugly ensconced in a rich cheese. If anybody ever should look hereafter into Gov. Gardner's hole they would find him, but they would find no cheese [Laughter and applause]. He might have done it from regard to the nationality of the party. No party which aimed to be national could be true to Freedom. What had been done, what could be done at Washington? He had stood at the gate of Pompeii, where the Roman Guard had died at his post. Sumner, like him, would stand nobly at his post, but he could not resist the shadow that was creeping over the mirror of the Republic. He was in favor of steat action. That only could be effectual. Massachusetts ought to call her Sumner and her Wilson home, and send Senators and Representatives to her Legislature who should not take the oath to support the Constitution until Sam. Hoar could go back to Charleston. He was glad to hear the first shot of a musket on the side of Freedom that came to us from Kansas, although it might be the crash of the coming avalanche when the North should invade the South by her superior strength. That would be better than playing with loaded dice at politics, as they had been doing. State Sovereignty was Freedom's natural fort [Applause].

Mr. Phillips stated that the Society was about to hold a bazaar, and any one who wished to lend a helping hand could do so by applying at No. 19 Lamartine-place. The meeting then dispersed.

*Woodhull, was Mayor of New York at the time of the Rynders mob.

THE ANTI-SLAVERY ENTERPRISE:

Its Necessity, Practicability and Dignity, with Glimpses at the Special Duties of the North.

AN ADDRESS

Before the People of New York, at the Metropolitan Theatre, May 9, 1855.

BY

CHARLES SUMNER.

Mr. Sumner was introduced to the audience, by the Hon. William Jay, in the following terms:

LADIES AND GENTLEMEN: I have been requested, on the part of the Society, to perform the pleasing, but unnecessary, office of introducing to you the honored and well-known advocate of Justice, Humanity and Freedom, Charles Sumner. It is not for his learning and eloquence that I commend him to your respectful attention; for learning, eloquence, and even theology itself, have been prostituted in the service of an institution well described by John Wesley as the sum of all villainies. I introduce him to you as a Northern Senator, on whom nature has conferred the unusual gift of a back-bone—a man who, standing erect on the floor of Congress, amid creeping things from the North, with Christian fidelity denounced the stupendous wickedness of the Fugitive law and the Nebraska perfidy, and in the name of Liberty, Humanity and Religion, demands the repeal of those most atrocious enactments. May the words he is about to utter be impressed on your consciences, and influence your conduct.

Mr Sumner then proceeded to speak as follows:

MR. PRESIDENT AND FELLOW CITIZENS OF NEW YORK:

History abounds in vicissitudes. From weakness and humidity, men ascend to power and place. From defeat and disparagement, enterprises are lifted to triumph and acceptance. The martyr of to-day is gratefully enshrined on the morrow. The stone that the builders rejected is made the head of the corner. Thus it always has been, and ever will be.

Only twenty years ago—in 1835—the friends of the slave in our country were weak and humble, while their great Enterprise, just then showing itself, was trampled down and despised. The small companies gathered together in the name of Freedom, were interrupted and often dispersed by riotous mobs. At Boston, a feeble association of women, called the Female Anti-Slavery Society, convened in a small room of an upper story in an obscure building, was insulted and then driven into the streets by a frantic crowd, politely termed, at the time, an assemblage of "gentlemen of property and standing," which, after various deeds of violence and vileness, next directed itself upon William Lloyd Garrison—known as the determined editor of the *Liberator*, and the originator of the Anti-slavery Enterprise in our day—and ruthlessly tearing him away, amidst savage threats and with a halter about his neck, dragged him through the streets, until, at last, guilty only of loving liberty, if not wisely, to well, this unoffending citizen was thrust into the common jail for protection against an infuriate populace. Nor was Boston alone. Even villages in remote rural solitude belched forth in similar outrage; while Utica, Worcester, Alton, Cincinnati, Baltimore, Philadelphia, overflowing with rage and madness. What lawless violence failed to accomplish was next urged through the forms of law. By solemn legislative acts, the Slave States called on the Free States, "promptly and effectually to suppress all associations within their respective limits purporting to be Abolition Societies;" and Rhode Island, Massachusetts, and New York, basely hearkened to the base proposition. The press, too, with untold power, exerted itself in this behalf, while the pulpit, the politician, and the merchant, conspired to stifle discussion until the voice of Freedom was hushed to a whisper, "alas! almost afraid to know itself."

Since then—in the lapse of a few years only—a change has taken place. Instead of those small companies, counted by tens, we have now this nightly assembly, counted by thousands; instead of an insignificant apartment, like that in Boston, the mere appendage of a printing-office, where, as in the manger itself, Truth was cradled, we have now this Metropolitan Hall, ample in proportions and central in place; instead of a profane and clamorous mob, beating at our gates, dispersing our assembly, and making one of our number the victim of its fury, we have now peace and harmony at unguarded doors, ruffled only by a generous competition to participate in this occasion; while legislatures openly declare their sympathies; villages, towns and cities vie in the new manifestation; and the press, itself, with increased power, heralds, applauds and extends the prevailing influence, which, overflowing from every fountain, and pouring through every channel, at last, by the awakened voice of pulpit, politician and merchant, swells into an irresistible cry.

Here is a great change, worthy of notice and memory, for it attests the first stage of victory. Slavery, in all its many-sided wrong, still continues; but here in this metropolis—ay, Sir, and throughout the whole North—freedom of discussion is at length secured. And this, I say, is the first stage of victory—herald of the transcendant Future.

> "Hark! a glad voice the lonely desert cheers;
> Prepare the way! a God, a God appears!
> A God! a God! the vocal hills reply,
> The rocks proclaim th' approaching Deity."

Nor is there anything peculiar in the trials to which our cause has been exposed. Thus in all ages has Truth been encountered. At first persecuted, gagged, silenced, crucified, she has cried out from the prison, from the torture, from the stake, from the cross, until at last her voice has been heard. And when that voice is really heard, whether in martyr cries, or earthquake tones of civil convulsion, or in the calmness of ordinary speech, such as I now employ, or in that still small utterance inaudible to the common ear, then is the beginning of victory! "Give me where to stand, and I will move the world," said Archimedes; and Truth asks no more than did the master of geometry.

Viewed in this respect, the present occasion rises above any ordinary course of lectures or series of political meetings. It is the inauguration of Freedom. From this time forward, her voice of warning and command cannot be silenced. The sensitive sympathies of property may, in this commercial mart, once again recognize property in man; the watchful press itself may falter or fail, but the vantage-ground of free discussion now achieved cannot be lost. On this I take my stand, and, as from the Mount of Vision, behold the whole field of our great controversy spread before me. There is no point, topic, fact, matter, reason or argument, touching the question between Slavery and Freedom, which is not now open. Of all these I might, perhaps, aptly select some one and confine myself to its developement. But I should not, in this way, best satisfy the seeming requirements of the occasion. According to the invitation of your Committee, I was to make an address, introductory to the present course of lectures, but was prevented by ill-health. And now, at the close of the course, I am to say what I failed to say at its beginning. Not as a caucus or as Congress can I address you; nor am I moved to undertake a political harangue or constitutional argument. But of the occasion let me speak, and, discarding any individual topic, aim to review the entire field in all its divisions and subdivisions, with all its metes and bounds.

My subject will be *The Necessity, Practicability and Dignity of the Anti-Slavery Enterprise, with Glimpses at the Special Duties of the North.* By this Enterprise I do not mean any restricted circle, sect or party, but the cause of the slave, in all its forms and degrees, and under all its names—whether inspired by the pulpit, the press, the economist or the politician—whether in the early, persistent and comprehensive demands of Garrison, the gentler utterances of Channing, or the strictly constitutional endeavors of others now actually sharing the public councils of the country. To carry through this review under its different heads I shall not hesitate to meet the objections which have been urged against this Enterprise, so far, at least, as I am aware of them. And now, as I address you seriously, I venture to ask your serious attention even to the end. Not easily can a public address reach that highest state of completeness which is found in mingling the useful and the agreeable; but I desire to say, that, in this arrangement and co-ordination of my remarks to-night, I seek to cultivate the highest courtesy of a speaker, which is found in clearness.

1. I begin with the NECESSITY of the Anti-Slavery enterprise. In the wrong of Slavery, *as defined by existing law*, this necessity is plainly apparent; nor can any man within the sound of my voice, who listens to the authentic words of the law, hesitate in my conclusion. A wrong so grievous and unquestionable should not be allowed to continue. For the honor of human nature, and for the good of all concerned, *it should at once cease to exist*. On this simple statement, as a corner-stone, I found the necessity of the Anti-Slavery Enterprise.

I do not dwell, Sir, on the many tales which come from the house of bondage: on the bitter sorrows there undergone; on the flesh, galled by the manacle or spitting blood beneath the lash; on the human form mutilated by the knife, or seared by red-hot iron; on the ferocious scent of blood-hounds in chase of human prey; on the sale of fathers and mothers, husbands and wives, brothers and sisters, little children—even infants—at the auction-block; on the practical prostration of all rights, all ties, and even all hope; on the deadly injury to morals, in substituting concubinage for marriage, and changing the whole land of slavery into a by-word of shame, only fitly pictured by the language of Dante when he called his own degraded country a house of Ill Fame; and, last of all, on the pernicious influence upon the master as well as the slave, showing itself too often, even, by his own confession, in rudeness of manners and character, and especially in that blindness which renders him insensible to the wrong he upholds while he,

> "——so perfect is his misery,
> Not once perceives his foul disfigurement,
> "But boasts himself more comely than before."

On these things I do not dwell, although volumes are at hand of unquestionable facts and of illustrative story, so just and happy as to vie with fact, out of which I might draw, until, like Macbeth, you had supped full of horrors.

But all these I put aside; not because I do not regard them of moment in exhibiting the true character of slavery, but because I desire to present this argument on grounds above all controversy, impeachment, or suspicion, even from slave-masters themselves. Not on triumphant story not even on indisputable facts, do I now accuse Slavery, but on its character, as revealed in its own simple definition of itself. Out of its own mouth do I condemn it. By the *law of Slavery*, man, created in the image of God, is divested of his human character, and declared to be a mere chattel. That this statement may not seem to be put forward without a precise authority, I quote the law of two different States. The civil code of Louisiana thus defines a slave:

"A slave is one who is in the power of a master, to whom he belongs. The master may sell him dispose of his person, his industry, and his labor. He can do nothing, possess nothing, nor acquire anything but what must belong to his master."—*Civil Code*, Art. 35.

The law of another polished slave State gives this definition:

"Slaves shall be deemed, held, taken, reputed and adjudged in law to be chattels personal in the hands of their owners, and possessors, and their executors, administrators and assignees, to all intents, constructions and purposes whatsoever."—2 *Brev. Dig.* 229.

And a careful writer, Judge Stroud, in a work of juridicial as well as philanthropic merit, thus sums up the law:

"The cardinal principle of Slavery—that the slave is not to be ranked among *sentient* beings, but among *things*—is an article of property—a chattel personal—obtains as undoubted law in al of these (the slave) States."—*Stroud's Laws of Slavery*, 22.

Sir, this is enough. As out of its small egg crawls forth the slimy scaly reptile crocodile, so out of this simple definition crawls forth the whole slimy, scaly reptile monstrosity, by which a man is changed into a chattle—a person is converted into a thing—a soul is transmuted into merchandise. According to this very definition, the slave is held simply for the good of his master, to whose behests, his life, liberty and happiness are devoted, and by whom he may be bartered, leased, mortgaged, bequeathed, invoiced, shipped as cargo, stored as goods, sold on execution, knocked off at public auction, and even staked at the gaming-table on the hazard of a card or die. The slave may seem to have a wife; but he has not; for his wife belongs to his master. He may seem to have a child; but he has not; for his child belongs to his master. He may be filled with the desire of knowledge, opening him to the gates of hope on earth and in heaven, but the master may impiously close this sacred pursuit. Thus is he robbed not merely of privileges, but of himself; not merely of money of time and opportunity, but of every assurance of happiness; not merely of earthly hope, but of all those divine aspirations that spring from the fountain of light. He is not merely restrained in liberty, but totally deprived of it: not merely curtailed in rights, but absolutely stripped of them; not merely loaded with burthens, but changed into a beast of burthen; not merely bent in his countenance to earth, but sunk to the legal level of a quadruped; not merely exposed to personal cruelty, but deprived of his character as a person; not merely compelled to involuntary labor, but degraded to be a rude thing; not merely shut out fom knowledge, but wrested from his place in the human family. *And all this, Sir, is according to the simple law of Slavery.*

Nor is even this all. The law, by cumulative provisions, positively forbids that a slave shall be taught to read. Hear this, fellow-citizens, and confess that no barbarism of despotism, no extravagance of tyranny, no excess of impiety can be more blasphemous or deadly. "Train up the child in the way he should go," is the lesson of sacred wisdom; but the law of slaves boldly prohibits any such training, and dooms the child to hopeless ignorance, and degradation. "Let there be light," was the divine utterance at the very dawn of Creation—and this commandment, travelling with the ages and the hours, still speaks with the voice of God; but the law of Slavery says, "Let there be darkness.

But it is earnestly averred that slave-masters are humane, and that slaves are treated with kindness. The averments, however, I properly put aside, precisely as I have already put aside multitudinous illustrations from the cruelty of Slavery. On the simple letter of the law I take my stand, and do not go beyond what is there nominated. The masses of men are not better than their laws, and, whatever may be the eminence of individual virtue, it is not reasonable to infer that the masses of slave-masters are better than the law of Slavery. And, since this law submits the slave to their irresponsible control, with power to bind and to scourge—to shut the soul from knowledge—to separate families—to unclasp the infant from a mother's breast, and the wife from a husband's arms—it is natural to conclue that such enormities are sanctioned by them while the brutal prohibition of instruction by supplementary law gives crowning evidence of their complete complicity. And this conclusion must exist unquestioned, just so long as the law exists unrepealed. Cease, then, to blazon the humanity of slave-masters. Tell me not of the lenity with which this cruel law is tempered to its unhappy subjects. Tell me not of the sympathy which overflows from the mansion of the master to the cabin of the slave. In vain you assert these instances. In vain you show that there are individuals who do not exert the wickedness of the law. The law still endures. The institution of Slavery, which it defines and upholds, continues to defy Public Opion, and, within the limits of our Republic, upwards of three millions of human beings, guilty only of a skin not colored like your own, are left the victims of its unrighteous, irresponsible power.

Power divorced from right is devilish; power without the check of responsibility is tyrannical; and I need not go back to the authority of Plato, when I assert, that the most complete injustice is that which is erected into the form of law. But all these things concur in Slavery. It is, then, on the testimony of slave-masters, solemnly, legislatively, judicially attested in the very law itself, that I now arraign this institution, as an outrage upon man and his Creator. And here is the necessity of the Anti-Slavery Enterprise. A wrong so transcendant, so loathsome, so direful, must be encountered *whenever it can be reached*, and the battle must be continued without truce or compromise, until the field is entirely won. Freedom and Slavery can hold no divided empire; nor can there be any true repose until Freedom is everywhere established.

To the necessity of the Anti-Slavery Enterprise, there are two and only two vital objections; one founded on the alleged sanction of Christianity. All other objections are of an inferior character, or are directed logically at its practicability. Of these two leading objections, let me briefly speak.

1. And, first, of the alleged *distinction of race*. This objection itself assumes two different forms, one founded on a prophetic malediction in the Old Testament, and the other on the professed observations of recent science. Its importance is apparent in the obvious fact, that, unless such distinction be clearly and unmistakably established, every argument by which our own freedom is vindicated—every applause awarded to the successful rebellion of our fathers—every indignant word ever hurled against the enslavement of our white fellow-citizens by Algerine corsairs, must plead trumpet-tongued against the deep damnation of Slavery, whether white or black.

It is said that the Africans are the posterity of Ham, the son of Noah, through Canaan, who was cursed by Noah, to be servant of his brethren, and that this malediction has descended upon all his posterity, including the unhappy Africans, who are accordingly devoted by God, through unending generations, to unending bondage. Such is the favorite argument often put forth at the South, and more than once directly addressed to myself. Here, for instance, is a passage from a letter recently received: "You need not persist," says the writer, "in confounding Japeth's children with Ham's, and making both races one, and arguing on their rights as those of man broadly." And I have been seriously assured that until this objection is answered, it will be in vain to press my views upon Congress or the country. Listen to the texts of the Old Testament which are so strangely employed.

"And he (Noah) said, cursed be Canaan: a servant of servants shall he be unto his brethren. And he said Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japeth, and he shall dwell in the tents of Shem, and Canaan shall be his servant."—*Genesis*, chap. ix. 24–27.

That is all; and I need only read these words in order to expose the whole transpicuous humbug. But I am tempted to add, that to justify this objection, it will be necessary to maintain at least five different propositions, as essential links in the chain of the African slave; *first*, that by this malediction, Canaan himself, was actually changed into a chattel, wereas he is simply made the servant of his brethren; *secondly*, that not merely Canaan, but all his posterity, to the remotest generation, was so changed, whereas the language has no such extent; *thirdly*, that the African actually *belongs* to the posterity of Canaan—an ethnographical assumption absurdly difficult to establish; *fourthly*, that each of the descendants of Shem or Japheth has a right to hold an African fellow-man as a chattel—proposition which finds no semblance of support; and, *fifthly*, that every slave-master is truly descended from Shem or Japheth—a pedigree which no anxiety or audacity can prove! This plain analysis, which may fitly excite a smile, shows the five-fold absurdity of an attempt to found this revolting wrong on

> "Any successive title, long and dark,
> Drawn from the musty rolls of Noah's ark."

The small bigotry, which could find comfort in these texts, has been lately exalted by the suggestion of science, that the different races of men are not derived from a single pair, but from several distant stocks, according to their several distinct characteristics; and it has been audaciously argued that the African is so far inferior, as to lose all title to that liberty which is the birthright of the lordly white. Now, I have neither time nor disposition, on this occasion, to discuss the question of the unity of races; nor is it necessary to my present purpose. It may be that the different races of men proceeded from different stocks; but there is one great Human Family, in which Caucasian and African, Chinese and Indian, are all brothers, children of *one* Father, and heirs to *one* happiness—alike on earth and in heaven "Star-eyd science" cannot shake this everlasting truth. It may vainly exhibit peculiarities in the African, by which he is distinguishable from the Caucassian. It may, in his physical form and intellectual character, presume to find the stamp of permanent inferiority. But by no reach of learning, by no torture of facts, by no effrontery of dogma, can it show that he is not *a man*. And as a man he stands before you an unquestionable member of the Human Family, and entitled to *all the rights of man*. You can claim nothing for yourself, *as man*, which you must not accord to him. *Life, liberty, and the pursuit of happiness*—which you proudly declare to be your own inalienable, God-given rights, and to the support of which your fathers pledged their lives, fortunes and sacred honor—are his by the same immortal title that they are yours.

2. From the objection founded on the alleged distiction of race, I pass to that other founded on the alleged *sanction of Slavery by Christianity*. And seeking to be brief, I shall not undertake to reconcile texts often quoted from the Old Testament, which, whatever may be their import, are all absorbed in the New: nor shall I stop to consider the precise interpretation of the oft-quoted phrase, *Servants obey your masters*; nor seek to weigh any such imperfect injunction in the scales against those grand commandments, on which hang all the law and the prophets. Surely, in the example and teachings of the Saviour, who lifted up the down trodden, who enjoined purity of life, and overflowed with tenderness even to little children, human ingenuity can find no apology for an institution which tramples on man, which defiles woman, and sweeps little children beneath the hammer of the auctioneer. If to any one these things seem to have the license of Christianity, it is only because they have first secured a license in his own soul. Men are prone to find in uncertain, disconnected texts, confirmation of their own personal prejudices or prepossessions. And I—who am no divine, but only a simple layman—make bold to say, that whoever finds in the Gospel any sanction of Slavery, finds there merely a reflection of himself. On a matter so irresistibly clear, authority is superfluous; but an eminent character, who as poet makes us forget his high place as philosopher, and as a philosopher, makes us forget his high place as theologian, has exposed the essential antagonism between Christianity and Slavery, in a few pregnant words which you will be glad to hear—particularly as, I believe, they have not been before introduced into this discussion. "By a principle essential to Christianity," said Coleridge, "a *person* is eternally differenced from a *thing*; so that *the idea of a Human Being necessarily excludes the idea of property in that Being*."

With regret, though not with astonishment, I learn that a Boston divine has sought to throw the seamless garment of Christ over this shocking wrong. But I am patient, and see clearly how vain will be his effort, when I call to mind, that, within this very century, other divines sought to throw the same seamless garment over the more shocking slave trade; and that, among other publications, a little book was then put forth with the name of a reverend clergyman on the title-page, to prove that "the African trade for negro slaves is consistent with the principles of humanity and revealed religion;" and, thinking of these things, I am ready to say with Shakspear,

> "———In religion,
> What damned error, but some sober brow
> Will bless it and approve it with a text!"

In the support of Slavery, it is the habit to pervert texts and to invent authority. Even St. Paul is vouched for a wrong which his Christian life rebukes. Great stress is now laid on his example, as it appears in the epistle to Philemon, written at Rome, and sent by Onesimus, a servant. From the single chapter constituting the entire epistle I take the following passage, in ten verses, which is strangely invoked for slavery:

"*I beseech thee for my son Onesimus*, whom I have begotten in my bonds; which in time past was to thee unprofitable, but now profitable to thee and to me; whom I have sent again; thou, therefore, receive him, that is, mine own bowels; whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel; but without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldst receive him for ever; *not now as a servant, but above a servant, a brother beloved*, specially to me, but how much more unto thee, both in the flesh and in the Lord? *If thou count me, therefore, a partner, receive him as myself.* If he hath wronged thee, or oweth thee aught, put that on mine account. I, Paul, have written it with mine own hand, I will repay it; albeit, I do not say to thee how thou owest unto me even thine own self besides."—*Epistle to Philemon*, verses 10—19.

Out of this affectionate epistle, in which St. Paul calls the converted servant, Onesimus, his son precisely as in another epistle he calls Timothy his son, Slavery has been elaborately vindicated, and the great Apostle to the Gentiles has been made the very tutelary saint of the Slave Hunter. Now, without relying on minute criticism, to infer his real judgment of Slavery from his condemnation, on another occasion, of "menstealers," or, according to the original text, *slave traders*, in company with "murderers of fathers, and murderers of mothers," and without undertaking to show that the present epistle, when truly interpreted, is a protest against Slavery, and a voice for Freedom—all of which might be done—I content myself by calling attention to two things, apparent on its face, and in themselves an all-sufficient response—First, while it appears that Onesimus had been in some way the servant of Philemon, it does not appear that he had ever been held as a slave, much less as a chattel; and how gross and monstrous is the effort to derive a wrong, by which man is changed to a chattel, out of words, whether in the Constitution of our country or in the Bible, which do not explicitly, unequivocally, and exclusively define this wrong! Secondly, in charging Onesimus with this epistle to Philemon, the Apostle announces him as "not now a servant, but above a servant, a brother beloved," and he enjoins upon his correspondent the hospitality due only to a freeman, saying expressly, "If thou count me, therefore, a partner, *receive him as myself*," ay, Sir, not as slave, not even as servant, but as a brother beloved, even as the Apostle himself. Thus with apostolic pen wrote Paul to his disciple, Philemon. Beyond all doubt, in these words of gentleness, benediction, and emancipation, dropping with celestial, soul-awakening power, there can be no justification for a conspiracy, which beginning with the treachery of Iscariot, and the temptation of pieces of silver, seeks, by fraud, brutality, and violence, through officers of the law armed to the teeth, like pirates, and amidst soldiers who degrade their uniform, to hurl a fellow-man back into the lash resounding den of American Slavery; and if any one can thus pervert this beneficent example, allow me to say, that he gives too much occasion to doubt his intelligence or his sincerity.

Certainly I am right in thus stripping from Slavery the apology of Christianity, which it has tenaciously hugged, and here I leave the first part of my subject, assuming against every objection the Necessity of our Enterprise.

II. I am now brought in the *second* place, to consider the PRACTICABILITY of the Enterprise. And here the way is easy. In showing its necessity, I have already demonstrated its practicability; for the former includes the latter, as the greater includes the less. Whatever is necessary must be practicable. By a decree which has ever been a by-word of tyranny, the Israelites were compelled to make bricks without straw; but it is not according to the ways of a benevolent Providence, that a man should be constrained to do what cannot be done. What must be done can be done. Besides the Anti Slavery Enterprise is necessary because it is right; and whatever is right is practicable.

I know well the little faith which the world has in the triumph of principles, and I readily imagine the despair with which our object is regarded but not on this account am I disheartened. That exuberant writer, Sir Thomas Browne, breaks forth in the ecstatic wish for some new difficulty in Christian belief, that his faith might have a new victory, and an eminent enthusiast went so far as to say, that he believed because it was impossible—*credo quia impossible*. But no such exalted faith is now required. Here is no impossibility, nor is there any difficulty which will not yield to a faithful, well-directed endeavor. If to any timid soul the Enterprise seems impossible because it is too beautiful, then I say at once that it is too beautiful not to be possible.

But descending from these summits, let me show how plainly the object which it seeks to accomplish, and herein you shall see and confess its complete practicability. While discountenancing all prejudice of color and every establishment of caste, the Anti-Slavery Enterprise—at least so far as I may speak for it—does not undertake to change human nature, or to force any individual into relations of life for which he is not morally, intelectually, and socially adapted; nor does it necessarily assume that a race, degraded for long generations under the iron heel of bondage, can be lifted at once into all the political privileges of an American citizen. But, Sir, it does confidently assume, against all question, contradiction, or assault whatever, *that every man is entitled to his liberty or the pursuit of happiness*; and, with *equal confidence, it asserts that every individual who wears the human form whether black or white should at once be recognised as man*. I know not when this is done, what other trials may be in wait for the unhappy African; but I do know that the Anti-Slavery Enterprise will then have triumphed, and the institution of Slavery, *as defined by existing law*, will no longer shock mankind.

In this work the first essential practical requisite is, that the question shall be openly and frankly confronted. Do not put it aside. Do not blink it out of sight. Do not dodge it. Approach it. Study it. Ponder it. Deal with it. Let it rest in the illumination of speech, conversation, and the press. Let it fill the thoughts of the statesman and the prayers of the pulpit. When Slavery is thus regarded, its true character will be recognized *as a hateful assemblage of unquestionable wrongs under the sanction of existing law*, and good men will be moved at once to apply the remedy. Already even its zealots admit that its "abuses" should be removed. This is their word and not mine. Alas! alas! Sir, it is these very "abuses" which constitute its component parts, without which it would not exist, even as the scourges in a bundle with the axe constituted the dread fasces of the Roman lictor. Take away these, and the whole embodied outrage will disappear. Surely that central assumption—more deadly than the axe itself—by which man is changed into a chattel, may be abandoned; and is not this practicable? The associate scourges by which that transcendent "abuse" is surrounded may, one by one, be subtracted. The "abuse" which substitutes concubinage for marriage—the "abuse" which annuls the parental relation—the "abuse" which closes the portals of knowledge—the "abuse" which tyrannically usurps all the labor of another—now upheld by positive law, may by positive law be abolished. To say that this is not practicable, in the nineteenth century, would be a scandal upon mankind. And just in proportion as these "abuses" cease to have the sanction of law, will the institution of Slavery cease to exist. The African, whatever may then be his condition, will no longer be the slave over whose wrongs and sorrows the world throbs at times fiercely indignant, and at times painfully sad, while, with outstretched arms, he sends forth the piteous cry, "Am I not a man and a brother?"

In pressing forward to this result, the inquiry is often presented, to what extent, if any, shall compensation be allowed to the slave-masters? Clearly, if the point be determined by *absolute justice*, not the masters, but the slaves, will be entitled to compensation; for it is the slaves who, throughout weary generations, have been deprived of their toil and all its fruits, which went to enrich their masters. Besides, it seems hardly reasonable to pay for the relinquishment of those disgusting "abuses," which, in their aggregation, constitute the bundle of Slavery. Pray, Sir, by what tariff, price current, or principle of equation, shall their several values be estimated? What sum shall be counted out as the proper price for the abandonment of that pretension—more indecent than the *jus primæ noctis* of the feudal age—which leaves woman, whether in the arms of master or slave, always a concubine? What bribe shall be poffered for the restoration of God-given parental rights? What money shall be paid for taking off the padlock by which souls are fastened down in darkness? How much for a quit-claim to labor now meanly exacted by the strong from the weak? And what compensation shall be awarded for the surrender of that egregious assumption, condemned by reason and abhorred by piety, which changes a man into a thing? I put these questions without undertaking to pass upon them. Shrinking instinctively from any recognition of *rights founded on wrongs*, I find myself shrinking also from any austere verdict, which shall deny the means necessary to the great consummation we seek. Our fathers, under Washington, did not hesitate, by Act of Congress, to appropriate largely for the ransom of white fellow-citizens enslaved by Algerine corsairs; and, following this example, I am disposed to consider the question of compensation as one of expediency, to be determined by the exigency of the hour and the constitutional powers of the Government; though such is my desire to see the foul fiend of Slavery in flight, that I could not hesitate to build even a bridge of gold, if necessary, to promote his escape.

The *Practicability* of the Anti-Slavery Enterprise has been constantly questioned, often so superficially as to be answered at once. I shall not take time to consider the allegation, founded on considerations of economy, which audaciously assumes that Slave Labor is more advantageous than Free Labor—that Slavery is more profitable than Freedom; for this is all exploded by the official tables of the census; nor that other futile argument, that the slaves are not prepared for Freedom, and, therefore, should not be precipitated into this condition—for that is no better than the ancient Greek folly, where the anxious mother would not allow her son to go into the water until he had first learned to swim. But as against the Necessity of the Anti-Slavery Enterprise, there were two chief objections, so, also, against its Practicability are there two: the first founded on its alleged danger to the master; and the second, on its alleged damage to the slave himself.

1. The first objection, founded on the alleged *danger to the master*, most generally takes the extravagant form, that the slave, if released from his present condition, would cut his master's throat. Here is a blatant paradox, which can pass for reason only among those who have lost their reason. With an absurdity which finds no parallel except in the defences of Slavery, it assumes that the African, when treated justly, will show a vindictiveness which he does not exhibit when treated unjustly; that when elevated by the blessings of Freedom, he will develop an appetite for blood which he manifested when crushed by the curse of bondage. At present, the slave sees his wife ravished from his arms—sees his infant swept away to the auction block—sees the heavenly gate of knowledge shut upon him—sees his industry and all its fruits unjustly clutched by another—sees himself and offspring doomed to a servitude from which there is no redemption; and still his master sleeps sequre. Will the master sleep less secure when the slave no longer smarts under these revolting atrocities? I will not trifle with your intelligence, or with the quick-passing hour, by arguing this question.

But there is a lofty example, brightening the *historic* page, by which the seal of experience is affixed to the conclusion of reason; and you would hardly pardon me if I failed to adduce it. By virtue of a single Act of Parliment, the slaves of British West Indies were changed at once to freedmen; and this great transition was accomplished absolutely without personal danger of any kind to the master. And yet the chance of danger there was greater far than among us. In our broad country, the slaves are overshadowed by more than six-fold white population. Only in two States—South Carolina and Mississippi—do the slaves outnumber the whites, and there but slightly; while in the entire Slave States, the whites outnumber the slaves by many millions. But it was otherwise in the British West Indies, where the whites were overshadowed by a more than six-fold slave population. The slaves were 800,000, while the whites numbered only 131,000, distributed in different portions on the different islands. And this disproportion has since increased rather than diminished, always without danger to the whites. In Jamaica, the largest of these possessions, there are now upwards of 400,000 Africans, and only 37,000 whites; in Barbadoes, the next largest possession, there are 120,000 Africans, and only 15,000 whites; in St. Lucia, 19,500 Africans, and only 600 whites; in Tobago, 14,000 Africans, and only 600 whites; in Montserrat, 6,000 Africans and only 150 whites; and in the Grenadines, upwards of 6,000 Africans and less than 50 whites. And yet, in all these places, the authorities attest the good behavior of the Africans. Sir Lionel Smith, the Governor of Jamaica, in his speech to the Assembly, declared that their conduct "proves how well they deserved the boon of Freedom." Another Governor of another island dwells on the "peculiar rare instances of the commission of grave or sanguinary crimes among the emancipated portion of these islands;" and the Queen of England, in a speech from the throne has announce that the complete and final emancipation of the Africans had "taken place without any disturbance of public order and tranquility." In this example I hail new confirmation of the rule that the highest safety is in doing right; and thus do I dismiss the objection founded on the alleged dangers to the master.

2. And I am now brought to the second objection, founded on the alleged *damage to the slave*. It is common among the partisans of Slavery, to assert that our Enterprise has actually retarded the very cause it seeks to promote; and this paradoxical accusation, which might naturally show itself among the rank weeds of the South, is cherished here on our Northern soil, by those who anxiously look for any fig-leaf with which to cover their indifference or tergiversation.

This peculiar form of complaint is an old device, which has been instinctively employed on other occasions until it has ceased to be even plausible. Thus, throughout all times, has every good cause been encountered. The Saviour was nailed to the cross with a crown of thorns on his head, as a disturber of that peace on earth which he came to declare. The disciples, while preaching the Gospel of forgiveness and good will, were stoned as preachers of sedition and discord. The reformers, who sought to establish a higher piety and faith, were burnt at the stake as blasphemers and infidels. Patriots, in all ages, who have striven for their country's good, have been doomed to the scaffold or to exile, even as their country's enemies, and those brave Englishmen, who, at home, under the lead of Edmund Burke, even against their own country, espoused the cause of our fathers, shared the same illogical impeachment which was touched to the quick by that orator-statesman, when, after exposing its essential vice "in attributing the ill-effect of ill-judged conduct to the arguments used to dissuade us from it," he denounced it as "very absurd, but very common in modern practice." In England, it has vainly renewed itself with special frequency against the Bible Societies: against the friends of education; against the patrons of vaccination; against the partisans of peace, all of whom have been openly arraigned as provoking and increasing the very evils, whether of infidelity, idleness, disease, or war, which they benignly sought to check. And to bring an instance which is precisely applicable to our own, Wilberforce, when conducting the Anti-Slavery Enterprise of England, first against the slave trade and then against Slavery itself, was told that those efforts, by which his name is now consecrated forevermore, tended to increase the hardships of the slave, even to the extent of rivetting anew his chains. Such are the precedents for the imputation to which our Enterprise is exposed; and such, also, are the precedents by which I exhibit the falacy of the imputation.

Sir, I do not doubt that the Enterprise has produced heat and irritation, amounting often to inflammation, among slave-masters, which, to superficial minds, may seem inconsistent with success; but which the careful observer will recognize at once as the natural and not unhealthy effort of a diseased body to purge itself of existing impurities; and just in proportion to the malignity of the concealed poison, will be the extent of inflammation. A distemper like Slavery cannot be ejected like a splinter. It is, perhaps, too much to expect that men thus tortured should reason calmly—that patients thus suffering should comprehend the true nature of their case and kindly acknowledge the beneficent work; but not on this account can it be suspended.

In the face of this complaint, I assert that the Anti-Slavery Enterprise has already accomplished incalculable good. Even now it touches the national heart as it never before was touched sweeping its strings with a might to draw forth emotions such as no political struggle has ever evoked. It moves the young, the middle aged and the old. It enters the family circle, and mingles with the flame of the household hearth. It reaches the souls of mothers, wives, sisters and daughters, filling all with a new aspiration for justice on earth, and awakening not merely a sentiment against slavery, such as prevailed with our fathers, but a deep, undying conviction of its wrong, and a determination to leave no effort unattempted for its removal. With the sympathies of all Christendom as allies, it has already encompassed the slave masters by a moral blockade, invisible to the eye but more potent than navies, from which there can be no escape except in final capitulation. Thus it has created the universal influence which itself constitutes the beginning of success. Already there are signs of change. In common speech, as well as in writing, among slave masters the bondman is no more called a slave but a servant—thus, by a soft substitution, concealing and condemning the true relation. Even newspapers in the land of bondage blush with indignation at the hunt of men with bloodhounds, thus protesting against an unquestionable incident of Slavery. Other signs are found in the added comfort of the slave; in the enlarged attention to his wants; in the experiments now beginning, by which the slave is enabled to share in the profits of his labor and thus finally secure his freedom; and, above all, in the consciousness among slave masters themselves, that they dwell now as never before under the keen observation of an ever-wakeful Public Opinion, quickened by an ever wakeful Public Press. Nor is this all. Only lately propositions have been introduced into the legislatures of different States, and countenanced by governors, to mitigate the existing laws of slavery; and almost while speaking I have received the drafts of two different memorials—one addressed to the legislature of Virginia, and the other to that of North Carolina—asking for the slave three things, which it will be monstrous to refuse, but which, if conceded, will take from Slavery its existing character; I mean, first, the protection of the marriage relation; secondly, the protection of the parental relation; and, thirdly, the privilege of knowledge. Grant these, and the girdled Upas tree soon must die. Sir, amidst these tokens of present success, and the auguries of the future, I am not disturbed by any complaints of seeming damage. "Though it consume our own dwelling, who does not venerate fire, without which human life can hardly exist on earth," says the Hindoo proverb; and the time is even now at hand when the Anti-Slavery Enterprise, which is the very fire of Freedom, with all its incidental excesses of excitements, will be hailed with a similar regard.

[*To be Continued.*]

The Anti-Slavery Bugle.

SALEM, OHIO, MAY 19, 1855.

AMERICAN ANTI-SLAVERY SOCIETY.—The Anniversary of the American Society, held last week in New York, seems to have been highly satisfactory to its friends. We have thought it best to delay the account of its proceedings until we could have a full report, which we hope to have for our next week's paper, rather than publish the partial and imperfect ones of the daily press. Speaking of the public meeting, the Standard says:

THE ANNIVERSARY.—The space at our command, at the very moment for going to press, permits us only to say that the Anniversery of the American Anti-Slavery Society, held on Wednesday at the Metropolitan Theatre, more than realized the brightest anticipations of its friends. In spite of the drizzling rain and muddy condition of the streets, the Theatre—one of the very largest buildings in the city—was filled by a select and very intelligent auditory, including many clergymen of various denominations. After the opening speech by the President (Mr. Garrison,) addresses, pertinent, eloquent and impressive were delivered by J. Mercer Langston, of Ohio, Antoinette L. Brown, Theodore Parker, and Wendell Phillips; the whole interspersed with Songs of Freedom by the Hutchinson Family. The exercises continued full four hours, and yet all remained till the last, and even seemed anxious for more. Report next week.

PRESBYTERIAN GENERAL ASSEMBLY.

Thursday of this week was the day set apart for the meeting of those eminent bodies of proslavery piety, the Old and New School General Assemblies of the Presbyterian church. However diverse their theological views, they cordially agree that slaveholders are good Christians and worthy representations of their ideas of piety and virtue.—That they may the better manifest to the world their good fellowship of the system, they both, this season hold their sessions in slaveholding cities. The Old School Assembly meets at Nashville,—the New School at St Louis. This will of course prevent discussion and secure that quiet, in regard to this chief of all crimes, which slaveholders, like all other notorious criminals, so carefully cultivate. Doubtless, too, the Presbyterians of both bodies have acted upon the recent suggestion of Dr. Cox, and sent Elders and Ministers to St. Louis and Nashville, who are eminently "national" in their presbyterianism as well as their politics. And the St. Louis Assembly may, doubtless, with entire safety to its delegates, send abroad any of them to preach their gospel to the "Self Defensive Associations" of Weston and Parkville. The smell of abolitionism has never passed even upon the garments of these sleek and crafty priests who manage to serve their God and the Demon of Slavery, without doing violence to the character or principles of either of the objects of their service and adoration. Even the sharp scented Stringfellow and his associates would never yelp on their track. They are safe.

REWARDED.—Thomas Stinson, of Kansas, who during the late elections, effectually played the part of traitor giving aid and comfort to the Missouri invaders, has been presented with a silver pitcher by the Slavery propagandists, in token of their appreciation of his services. The pitcher was appropriately ornamented with an engraving, representing slaves driven to their work on a sugar plantation.

JUDGE LORING.—Governor Gardner has stepped in between Judge Loring and the indignant people of Massachusetts. A majority of the Council agreed with the Legislature, but the Governor took the responsibility, and said no. Perhaps the people of Massachusetts will have learned the use of the little monosyllable when Governor Gardner wants a re-election next fall.

THE KNOW-NOTHINGS,

Prove themselves quite unable to carry out their proposed policy of organizing a national party and ignoring the Slavery question. New England Lodges and members are speaking out in behalf of freedom to some extent, notwithstanding their proscriptive principles. While at the South they are ready to sanction every outrage against freedom, even those perpetrated recently in Kansas. For example the *American Organ* at Washington relieves itself as follows:

"Governor Reeder is to be sent back among the 'border ruffians' (as they are styled by himself,) and the 'ruffians' are told by the President that 'not for a single moment has Governor Reeder been diverted from the straightforward path of duty!' That the 'ruffians' (and not Gov. Reeder) are wrong—that they have been ruffianly enough to make a 'pretext' of the conduct of the Anti-Slaverymen to do wrong themselves—that Governor Reeder has maintained the attitude which General Pierce 'expected' him 'to maintain,' and that he goes back to 'discourage every movement that will disturb the public mind!'

"Now the President and Col. Forney both know full well that Governor Reeder's reappearance in Kansas will be the signal for civil war. We do not believe that there will be one moment's peace in Kansas if he returns. Right or wrong, (and we say not which,) a provisional government will spring up as suddenly into existence in Kansas as it did in Paris: the people of Kansas will not allow General Pierce to force Anti Slaveryism, or an Anti-Slavery Governor upon them, and he ought to know it and doubtless does know it.

"It is our judgement that if he (the President) even attempts to force Gov. Reeder upon them contrary to their will, and after they have repudiated him, they will resist. They will not be forced. They may or may not throw him into the Missouri River; but we do not believe they will allow this Administration to impose upon them All this may be wrong on the part of the Missourians. We are simply dealing with *facts and probabilities*, and not discussing what is right or what is wrong, as between the Missourians and Gov. Reeder.

"We desire to prevent civil war and fraternal bloodshed. Hence we say that since the *Missourians* have literally expelled a Governor who was not only involved in land and Indian speculations (for which he deserves to be broke as the President knows, if one-half of the Indian Bureau Commissioner's report be true), but who it is also alleged interfered with the political rights of the people of Kansas; will the President send back such a Governor at the head of troops and put him over and maintain him over a free and jealous people by force of arms!"

MEMORIAL TO CONGRESS FROM THE CITIZENS OF KANSAS.—A memorial to Congress has been prepared for circulation among the citizens of Kansas. In a clear and forcible manner, it sets forth the grievous wrongs to which the citizens of that territory have been subjected, and earnestly solicits Congress for their redress and future protection.—We are reluctantly compelled to delay its publication till next week.

One fact we notice is stated in it which we have not seen stated elsewhere, viz., that one of the detachments of the invaders was headed in person, by ex-senator Atchison. At the head of 60 or 100 men, he marched into a sparsely populated election district, with a train of waggons, arms and ammunition, made their camp the night before the election, near the place of the polls, and without a pretext of residence, deposited their votes and returned to Missouri. The late president of the Senate with bowie knife and revolver belted around him, directed their movements.

Another illustration of the beauties of union with slaveholders.

THE SAG NIGHTS AND MR. CHASE.—The report has been current for a few days, circulated by some of the most violent of the Democratic and Know-Nothing papers, that Sag Nights convention in Columbus had nominated Mr. Chase for Governor in place of Medill, the president Democratic nominee. The Leader, with probability on its side, denies the fact and says Medill was the nominee. If the nomination was made, its object doubtless was the same that originated the report, viz. a desire to damage Mr. Chase's prospects for the Governorship.

A COMMON CAUSE.—The Slaveholders in the extreme South feel the importance of entire harmony with their ruffianly friends in the far west, and send to them their words of cheer and encouragement.

The Mobile Register says:

"As much as we abhor mob law, we say with our hand on our heart that we rejoice that the Missourians have shown, by something stronger than paper protests and wordy resolutions, a purpose to resist the steady and long continued efforts of fanatical scoundrels to invade their rigts and to jeopard their domestic, social and political safety. The time has gone by for mitting matters. These men are our enemies. They would rejoice to see the figot applied to our dwellings and the knife to our throats. They should be dealt with as such, and if war results lets it come. If this is not a fighting question none ever appealed to the most sacred sympaties of the human bosom.

. . . . . We trust that the Missourians will continue the good fight they have begun, and if need be call on their brethren in the South for help to put down by force of arms the infernal schemes hatched in Northern hot-beds of Abolition for their injury. The question is obliged to come to the arbitrament of blows, and Kansas is as good a battle-ground as any other. There is no other way to deal with people who have taken leave of reason, who refuse to listen to the considerations of humanity, and who trample on the word of God and the Constitution of their country in their insane efforts to compass their diabolical ends."

THE CUBAN JUNTA.—The Association in New Orleans which has been scheming for the Cuban fillibustering expedition, has dissolved itself. The resignation of its principal officers has followed the resignation of General Quitman and other commanders of the expedition. General Pierce's coolness towards the foray recommended by the Ostend Conference, and the decision and power of the Captain General of Cuba, has cooled their ardor and effectually damped their chivalry. General Quitman has gone to his home in Natchez, and is said to be the most popular man in Mississippi.

UNIFORM WEIGHTS AND MEASURES.—A proposition has been presented in the British Parliament, to convene a Congress of all nations, for an argument upon a common system of money, weights and measures. An excellent movement. Let it be pressed forward to completion.

A MINISTER FOR SALE.—There is an advertisement in a Kentucky paper of one for sale. He was the slave of a man recently deceased. It is stated in the advertisement, that he holds a license to preach. Churches that want a minister will take notice.

KANSAS MEETING IN CLEVELAND.

On the 12th inst. the citizens of Cleveland held a meeting to protest against the Kansas outrages, when the following resolutions were presented and unanimously adopted. The Committee which reported the resolutions were R. P. Spalding, W. Slade, Jr., Hiram Griswold, B. Stedman and C. Bradburn. The resolutions speak boldly and to the point. They were advocated by Messrs. Spalding, Vaughn and Griswold.

Whereas, it is not only the constitutional right, but the bounden duty of all patriotic citizens to assemble themselves together and make timely and earnest protestation against the spirit of despotism, whenever and wherever it may be found assaulting the citadel of freedom, therefore, we, independent citizens of the City of Cleveland in the State of Ohio, in view of the outrages recently perpetrated against law, justice and humanity, by numerous hordes of men, inhabiting the border counties of Missouri, who under the lead of Senator Atchison ruthlessly violated the freedom of the elective franchise in the Territory of *Kansas*, do resolve:

1st, That we deeply sympathise with the ill-fated pioneers of Kansas who were deprived of that panoply of freedom, the "*Missouri Compromise*" by the pacific intervention of the pretended principle of "*popular sovereignty*," and are now turned over to "*Chattel Slavery*" by the *armed* intervention of lawless politicians from Missouri, who scoff at *free suffrage* except it contribute to *free despotism* in all that widely extended territory.

2d. That we deem it the imperative duty of the Executive of the nation to "hold up the hand" of Governor Reeder while he attempts to withstand the pro-slavery inroads of adjoining States upon the elective franchise of the territory over which he presides.

3d. That we feel constrained to admit that a crisis is rapidly approaching in the affairs of our country when conduct will be more efficacious than speech—when, daring deeds, will take the place of 'vaunting words.'

But, we venture to enunciate as the sense of this meeting, and as we believe, the sense of a large majority of the voters of the State of Ohio, the following plain propositions.

1. Slavery must be interdicted in Kansas and Nebraska.
2. No more slave territory shall be acquired.
3. No slave State shall henceforth be admitted into the national confederacy.
4. The fugitive slave law must be totally repealed.
5. Slavery must be abolished wherever it now exists by force or sanction of Congressional law.
6. The "free soil" of our State must be made to possess the efficacy of striking the manacles from off the limbs of every human being who is so fortunate as to plant his foot thereon.
4. That to the maintenance of these propositions the members of this meeting pledge their political faith, and now here declare that they will support no man for any office of State or for Congress unless he yield his assent to the same.
5. That we deprecate a dissolution of the Union if it can be preserved without doing despite to the Declaration of Independence: But if we can only perpetuate the American Confederacy of States, by perpetuating and perpetually extending the curse of negro slavery and by violating national compacts, and the true principles of popular sovereignty, then—the Union will not be worth preserving.

PITTSBURGH WATER-CURE.—We would direct the attention of our readers to the Pittsburgh Water-Cure Establishment, noticed in our advertising columns. Those having the control of the establishment have had several years' experience in hydropathic practice, and so far as we are informed with quite the ordinary amount of success. A Hydropathic Establishment in the locality selected is most desirable, and such an one we believe the Drs. Frease have both the ability and the purpose to build up.

NATIONAL COUNCIL OF THE COLORED PEOPLE.—From the partial report of the proceedings of this Association, at its recent meeting in New York, our readers will learn the purposes of some of the prominent colored men of the country, in regard to the means of improvement for their class. Men and classes must rise by their own efforts, or not at all. To this our colored brethren are no exception. The movements among them for improvement and the securing of their rights, are therefore hopeful, whether the present are successful or not.

But while they struggle to rise, the class in power will cap the climax of their mean and tyrannous wickedness, if they do not at once remove the weights—social, educational and political, which have so long and cruelly crushed their brethren to the earth.

MR. SUMNER'S SPEECH.—We did not receive Mr. Sumner's speech till our outside was in type. It is too long for insertion this week, and to abridge it would be to mar that completeness which is one of its high recommendations. We can therefore only give our readers an instalment of it this week.

THE UNION TO BE SAVED AGAIN.—There is no end to the crises which demand the interposition of union savers. The expedient is to be tried again, provided the northern Representatives in Congress shall find the pluck to resist the admission of Kansas as a slave State, or to take any other decided measure against the extension of the power of slavery. Will the north, with a meanness and servility unparalleled even in her past history, submit under existing circumstances to so audacious a threat? We should indignantly answer no, but for the past, judging from that, we fear, nay, we expect, she will submit. True the south has coolly repudiated her contract after receiving the equivalent—true she has appropriated the free territory of Kansas to slavery. True she has defied and prostrated the government, and forced slavery upon Kansas by an armed invasion; and now she threatens if congress does not recognize her possession by conquest as a right, she will dissolve the union. Will the North be so craven as to submit to be a partner to the conquest of her own rights and liberties for fear of such a threat? or will she dare to raise the only self respectful cry of, *justice or no union?* We shall see.

William Jackson, a noble friend of the slave, who recently died in Massachusetts, said on his death-bed:

"I never felt fully the value and importance of anti-slavery labors as I do now. Nothing gives me so sweet a satisfaction, in looking back, as my labors in the anti-slavery cause. I am thankful that I did not follow the fashion in that matter."

CHIVALRY.—The chivalric students at the University of Virginia, being moved by love of country and gallant devotion, especially to the feminine portion of it, got up a most tasteful exitition the other day, for the delectation of the refined neighborhood Charlottsville—nothing less than the BURNING OF MRS. HARRIET BEECHER STOWE IN EFFIGY!

The decision of the Massachusetts House of Representatives on the case of Joseph Hiss is at last on record—Mr. Hiss having been expelled by a vote of 127 to 15.

All the members of the Syracuse Annual Conference of Weleyan Methodists, at a recent session, pledged themselves to abstain entirely from smoking, chewing, and snuffing tobacco.

REPUBLICAN STATE CONVENTION.

The State Central Committee at Columbus have issued the following call for a State Convention:

THIRTEENTH OF JULY PEOPLE'S STATE CONVENTION.

To the Friends of Freedom in Ohio:

At a meeting of the Republican State Central Committee, appointed by the Anti-Nebraska Convention which assembled in Columbus on the 13th of July, 1854, it was resolved, in compliance with the public voice, that a Republican State Convention, to be composed of Delegates chosen by the independent Anti-Nebraska voters of Ohio, who participated in the glorious triumph of last year, and such others as may sympathize with them, be called to meet in the city of Columbus, on Friday, the 13th of July, 1855, for the purpose of nominating candidates for the following offices, to wit: Governor, Lieutenant Governor, Auditor of State, Treasurer of State, Secretary of State, Attorney General, Member of the Board of Public Works, and two Judges of the Supreme Court.

In compliance with the usual rule of representation adopted in State Conventions, it was resolved that the ratio of representation in the Convention to assemble on the 13th of July next, should be one Delegate for every five hundred votes cast in each county at the last election for Judge of the Supreme Court, and also one additional Delegate for every fractional vote so cast exceeding nine hundred and fifty.*

It is recommended by the Committee, that the Republican Friends of Freedom in each county meet at the usual place of holding County Conventions, on Saturday the 7th of July, for the purpose of choosing delegates, according to the above apportionment, to represent them in the State Convention to be held on the 13th.

When it is considered that, in addition to the officers for the Executive Departments of the State Government, there is to be chosen a General Assembly, on which will devolve the duty of selecting a U. S. Senator to fill the place of Hon B. F. Wade whose term expires in '57, and before which will come many measures of Reform in the domestic policy of our State, the importance of the approaching election will be comprehended by our reflecting fellow-citizens.

If the outrage upon the rights of the Free States by the repeal of the Missouri restriction, made it a duty last year to bury all minor differences in a united effort to arrest the progress of the Slave power, how much stronger has that duty become by the more recent exhibition of fraud and violence at the Kansas elections, and the denial of the rights of citizenship and the possession of property to free citizens of Missouri and Kansas? The day of "compromises" has gone by. We therefore appeal to our fellow-citizens to be active and vigilant. Send up a delegation to the 13th of July, Convention like that which assembled last year impressed with the magnitude of their mission, representing the dignity of the State and the will of their constituents, and assuredly success will again crown our united efforts.

By order of the Committe,

A. P. STONE, Chairman.

L. G. VAN SLYKE, Secretary.

*For lack of room, we omit the specified number of delegates from each county.

The Chicago *Democrat*, edited by Hon. John Wentworth, (long John), ex-member of Congress from Illinois, has hoisted the names of Samuel Houston, of Texas, for President, and Henry Dodge, of Wisconsin, for Vice President.

Receipts for the Bugle for the week ending May 16

John Gardner, Hubbard,	$1,00-524
O. B. Boon, Montpelier,	1,00-506
Stanton Scott, Nottingham,	1,00-535
Joseph Rockhill, Marlboro,	1,50-523
Reuben Erwin, "	2,00-563
Matthias Johnson, New Garden,	1,00-541
John Greenleaf, Springville,	1,00-530
Henry Pulver, Springville,	1,00-495
Thomas Price, Locke,	2,00-554
Dr. H. Frease, Pittsburg,	1,50-512
H. P. Baker, Mesopotamia,	1,00-537
R. K. Wick, Harrisville,	54-497
Henry Willis, Battle Creek,	1,00-536

RECEIPTS

Into the Treasury of the Michigan Anti-Slavery Society, for the Month Ending May 6, 1855.

Collections by the Geldings at Lexington, Indiana,	$19,25
Collections at Covenanters Meeting House, Steuben Co., Indiana,	1,50
Total,	$20,75

SAMUEL HAYBALL, TREASURER.

Pittsburgh Water-Cure.

DRS. FREASE, heretofore of the Sugar Creek Falls Water-Cure, have opened an Establishment on the Ohio River and O. & P. Railroad, ten miles west of Pittsburgh, at HAYSVILLE STATION, a place favored by nature and art for a Water-Cure Institution.

MRS. CELIA P. RICKER FREASE, a graduate of the New York Hydropathic Institute, and of the Eclectic Medical College of Cincinnati, will have charge of the Female Department, assisted by the other Physicians.

TERMS—From Six to Ten Dollars per week, payable weekly in advance. Each patient should bring three sheets, two woolen blankets, six linen towels, and two comforts, or we will furnish them for fifty cents per week.

Address either of the Physicians, Pittsburgh, Pa.

S. FREASE, M. D.
H. FREASE, M. D.
C. P. R. FREASE, M. D.

May 17, 1855.

PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS

AGAIN THIS RELIGIOUS BODY SENDS FRATERNAL SALUTATIONS TO THE FRIENDS of Truth, Purity and Progress, in every part of the land, without distinction of sex, sect, party or color, earnestly inviting their presence at its THIRD ANNUAL CONVOCATION, to be held in the new meeting house at LONGWOOD, situated between the villages of Kennett Square and Hamorton, Chester County, Pa., commencing at 10 o'clock A. M. on FIRST DAY, the 29th of Fifth month, 1855, and continuing as long as the business claiming attention may require.

The chief charcteristic of the Progressive Friends, by which they are distinguished from nearly every other Religious Society, is seen in the fact, that they prescribe no system of theological belief as a test of membership but invite to equal co-operation all who regard mankind as one Brotherhood, and who acknowledge the duty of showing their faith in God, not by assenting to the lifeless propositions of a man-made creed, but by lives of personal purity and a hearty devotion to the welfare of their fellow-men. Slavery, Intemperance, War, Capital Punishment, the denial of the Equal Rights of of Women, Oppression in all its forms, Ignorance, Superstition, Priestcraft and Ecclesiastical Domination—these, and such as these, are the evils and sins, which they feel constrained to assail by rightful and legitimate weapon; while they seek to promote every virtue that can adorn humanity, and to foster those immutable principles of justice, mercy and love, which alone can secure the peace, progress and happiness of all the children of God. To all whose hearts incline them to engage in a work so transcendently important and sublime, we say, come and aid us by your sympathies, aspirations and counsels, and by the consecration thereto of your noblest powers.

Joseph A. Dugdale, *William Barnard,*
Martha Chambers, *Oliver Johnson,*
Sidney Peirce Curtis, *Thomas Hambleton,*
Thomas Curtis, *Hannah M. Darlington,*

COMMITTEE OF ARRANGEMENTS.

Communications intended for the meeting, whether from individuals or associations, should be addressed to either or both of the Clerks, viz: JOSEPH A. DUGDALE and SIDNEY PEIRCE CURTIS, Hamorton, Chester County, Pa.

Friends in the vicinity will be hospitable to strangers to the extent of their ability.

A DEDICATORY MEETING will be held on the day previous to the Yearly Meeting, the 19th of 5th month, (May) at 10 o'clock A. M. Theodore Parker of Boston, and Professor Harvey, of Philadelphia, have given assurances they will be present and address the meeting.

INDUSTRIAL CONGRESS.

The next session of the Industrial Congress will be held at Cleveland, Ohio, on the first Wednesday of June prox. and continue in session several days. It is composed of delegates from all associations that may be pleased to send them, males and females being on equal footing. Any number of persons can meet, resolve themselves into an organization and elect a delegate, and if there are over fifty persons, an additional delegate can be chosen. The rights of Labor and the relations of the people to the soil are the main topics, though all other reforms are resolved upon. Freedom is its motto, and its extension, its sole object. Will not the friends of Liberty and Humanity throughout the West send a strong delegation to Cleveland next June. There is no time for delay. A collection is usually made in the meetings appointing delegates, to pay their expenses. The Congress is national. Send vouchers with your delegates. By order of the EXECUTIVE COMMITTEE.

TO THE RADICAL POLITICAL ABOLITIONISTS.

We are few—but we are not, therefore, to cease from our work. Work for a good cause, be that cause popular or unpopular, must be work to the end.

Our undertaking, as radical political abolitionists, is to remove slavery from the national territories by means of our national political power, and to remove it from the States also, by means of the same power, whenever the States shall themselves refuse to remove it. For the success of this undertaking, we must depend, under God, upon ourselves. Of all the political parties, there is but one to give us countenance—and that one is, in point of numbers, quite insignificant.

The Whig and Democratic and Know-Nothing parties are each made up of slave holders, as well as non slaveholders; and hence, the condition of their continued existence is, that they shall not attack slavery. Members there are, of each of these parties: who are opposed to slavery. But for any one of these parties to assail slavery would be to dissolve itself. The Free Soil or Independent Democratic party is, we cheerfully admit, an anti-slavery party. Nevertheless, it denies the rights of the Federal Government to touch slavery in the States; and, sad to say, it admits the Constitutional authority of every slaveholder to claim every State Government for his slave catcher. The American Anti-Slavery Society, or Garrison party, like ourselves, labors, within the limits of moral suasion, to abolish slavery; but, unlike ourselves, it employs no political power to this end. What is still worse, it seeks to separate the Free States from the slave States, and to leave the slave States, so far as concerns the political power of the free States, at perfect liberty to continue their oppression and torture of the black man.—The Liberty party is the only political party in the land, that insists on the right and duty to wield the political power of the nation for the overthrow of every part and parcel of American Slavery. That little party not only claims that there is no law for slavery, and can be no law for that most sweeping of all piracies, but that the Federal Constitution demands the abolition of all American Slavery, State or national.

Circumstanced as we are, brethren, is it not our duty to come together, for the purpose of enlightening each other's minds, and cheering each other's hearts, and strengthenen each other's hands? We believe, that it is, and hence we take the liberty to propose, that a Convention of the radical political Abolitionis of all parts of the country be held in SYRACUSE, N. Y., on Tuesday, Wednesday and Thursday, the 26th, 27th and 28th days of next June.

We think it especially important, that the Convention be attended by all, who are accustomed to lecture in behalf of our principles, and by all who are disposed to embark in such lecturing.—The occasion will be a very favorable one for rendering themselves more able and more useful in this department of labor. Nearly twenty years ago, a Convention of Anti-Slavery Lecturers was held in the City of New York, with very good effect.

It is to be hoped, that measures will be adopted at the proposed meeting for obtaining means to sustain lecturers, and to extend the circulation of periodicals devoted our cause.

LEWIS TAPPAN. WILLIAM GOODELL.
GERRIT SMITH. S. S. JOCELYN.
W. E. WHITING. JAMES MCCUNE SMITH.
GEORGE WHIPPLE. FREDERICK DOUGLAS.

April 4, 1855.

B. W. SPEAR, M. D.,

ECLECTIC PHYSICIAN AND SURGEON,

OFFICE OVER M'CONNEL'S STORE, ON MAIN STREET;

Residence North Side of Green Street, second door West of the Ellsworth street.

THE experience of an extensive and successful practice for nine years, preceded by a thorough Medical Education, I judge warrants me in offering my Professional service to the citizens of Salem and surrounding country.

ESPECIAL attention will be paid to all Chronic Diseases, and promptness in the treatment of those of an acute character.

SALEM, April 27, 1855.

From an intimate acquaintance with Dr. Spear and his method of practice, I can most cordially recommend him, as an attentive and skillful physician, to all the afflicted.

JAMES SMILEY, M. D.

SALEM, April 24, 1855.

Miscellaneous.

From the London Empire of April 21st.

THE HISTORY OF THE WEEK.

There never was a week in the history of England, or in the history of the world, more momentous and more exciting than the week now about to close. Louis Napoleon Bonaparte, by an imperial visit to England, gets every newspaper crowded with the record of his ovation, and we learn from Vienna that Russia refuses the condition of peace offered by France and England, while Austria once more plays a false game. And these events are heightened in interest by terrible news from Sebastopol.

Napoleon the Third reached our shores on Monday, and he returns to France to-day, free from that personal injury which the lawless predicted, and, no doubt, carrying away in his heart the ambition to be the master and the ruler of England. Apprehensive that his life really was in danger, very many French spies and policemen have been located in our streets, watching the refugees, who are considered to be addicted to revenge, and thus, for once, has the great city of London been placed under the vigilance of Parisian hirelings. Louis Napoleon has, at the same time been permitted to ride in state, and hold court, as if already he were England's king.

But it is not a Bonaparte in London, nor French policemen spying out our land, that most of all rouses our attention at the moment we write—but Sebastopol in the terrible convulsions of the last desperate struggle for brutal power. On the 9th instant the active bombardment of the city began. The Allies opened fire with 500 cannon of appalling calibre, Sebastopol replied with the rage and skill of despotic devastation, and we know for certain that the roar and bloodshed lasted for five days without any other result than mutual annihilation. For five days Sebastopol has been a hell with horrors beyond the frantic imagination of the poets—fire, blood, thunder, groans of the dying mounds of the dead, the hills blazing, the heavens reverberating, the sea agonised, and two or three hundred thousand human beings, all created in the image of a common God, engaged in consummating the most appalling tragedy the earth has witnessed since the downfall of Jerusalem and the destruction of the Hebrew Commonwealth.

We cry aloud, "O men, how long?" And turning our attention to Vienna councils, hope begins to expire. Russell returns as he went, Austria threatens fresh treachery, Russia does not yield, and the drum must beat through our streets for new victims; Parliament can only exist to vote money and grant new loans, and the people look on unheeding and prostrate. Heaven help us, and Europe, and the world, with our two thousand years of Christianity, our age of civilization and telegraphs, and our beloved Napoleon come to Windsor for a garter, to Guildhall for a feast, and to Sydenham for a show! What are we? Where are we? Alas! how difficult to indite history at this moment, unless it be the history of confusion, disappointment, mystery, and downfall. Prophetic voices are wanted, genius is asleep, religion ebbs away, and the people are divided without leaders; they are placed in the hands of craft, they are impelled by transitory emotions. If the Heavens had never yielded up its Messiah for mankind, England, France, and Europe could not have been plunged into greater misfortune, cruelty, and folly.

If it is possible for us, under such circumstances, to temper down our writing to mere detail, we should proceed to say that the Emperor of France has, for one week, been made the idol of London and Windsor. Those very newspapers and that very public that pronounced burning words of wrath against the perjury and usurpation of which he was guilty have been loud in their efforts to praise the perjured usurper, and even fair and virtuous ladies of our native land have been required to extol an imperial ovation, and wave white handkerchiefs over the head of him whose life they dare not rebuke. At the towns of Dover and Windsor—in Fleet-street, Cheapside, and the Mall—at the Crystal Palace, at the Italian Opera, and at the Guildhall, Louis Bonaparte has been greeted as if his private life were pure, like that of the Hebrew Minister of Pharaoh, and as if his rule were glorious as the reign of Solomon or Augustus. Because he represents to us a noble France, we chose to forget that he has pandered to the priests, that he has massacred the citizens, that he has destroyed the liberty of the press, creating a hired and a gewgaw legislature, and proscribing the genius of his country. *Ecce homo!* And what pale, sad, and weeping face is that which followed him through the streets as if crime could command the ministration of angels?—it is the countenance of a Eugenie to sway reluctant sympathisers.

But in sober language let us ask it is he true, after all, that the Emperor of the French has been received by the English people with overpowering demonstrations of applause. Who were those that discovered it necessary to remind all London by placards that it was its duty to give him a hearty welcome?—even those who doubted whether it would be done. And are there not many of our contemporaries of the press who refuse to bow down their heads before this new star of destiny, and who remonstrate against the idle homage paid to him? And could not a tale be unfolded of the manner in which the reports of the Imperial ovation have been adjusted to please the higher powers? In our own paper our readers will see the style in which reporters have recorded the Imperial visit, and which we have not thought it well to alter, lest we might be thought to have been actuated by prejudices. It is said, for example, that Louis Napoleon, when he reached Trafalgar-square and Charing Cross, on Monday, was received by a loud burst of cheering. We were there ourselves at that moment, and hereby testify and declare that the Emperor passed by amidst an almost dead silence. So anxious were we to mark the deportment of the crowd, that we did not see the monarch, and the only noise arose from the rustle and excitement of a great multitude to obtain an easy inspection. But let not France understand that this silence was any disrespect to her generous people, or disregard of her noble history.

From Charing Cross we felt it our duty to proceed to the interior of the House of Commons, assembled that night for the first time after the recess, and here we found about twenty interested individuals engaged in voting away heaps of national treasure with as little scruple as a child would cast pebbles into the sea. The civil estimates were voted within two hours, and mumbled over by the Chairman of Committee in a tone which the reporters could not interpret. The leading members of the Cabinet were at Windsor, the Tory benches were deserted, the Reformers were unwell or had not yet come up to town. As we looked down from the gallery upon this legislative delusion we were more than ever convinced that Parliament has lost its vivality and given up its functions. Under the name of universal suffrage and vote by ballot, France is enchained and made a despotic country; under the forms of a free constitution, England gives up its power and loses its respect among the nations. What has since happened in Parliament confirms this view of the case, for the whole week brings forth nothing worthy of comment, except the Chancellor's Budget in the last string, an indispensable, but yet a formal proceeding.

Last year Mr. Gladstone, as Chancellor of the Exchequer, laid it down as a principle that the expenses of the war should be defrayed by taxation alone. The present Chancellor reverses the order; and now for an enlargement of the debt, for the benefit of the good people of England. His scheme is a mixture of two, having so far adopted that of terminable annuities, in conjunction with a perpetual loan—not calculated, we should think, to be very popular. It is exceedingly aristocratic in spirit, and evinces no affection for free trade; but these are things which belong to the frame-work. The thing itself is the great matter: the system of borrowing is once more established in the country, and when or how it will terminate no man knows. One thing is clear, from the manner in which the Chancellor of the Exchequer guarded himself in regard to future loans, that the Government is prepared for a most desperate war. He lets out that it may be soon in the market again for money, either on its account or as surety for some of its allies. In other words, it is preparing to do as it had done before—bribe all Europe into its service, add four hundred millions to the debt, and then comes the end.

For the National Era.

"AND THERE WAS LIGHT."

BY LUCY LARCOM.

Light was, before the sun
His ancient race begun.
The Father spake: a bubbling spark
Gushed to a fountain through the dark,
Till chaos and the wastes of night
Were deluged with the billowy light.
Again He speaks. The bright drops run
To wheels of flame; and moon and sun
Have a triumphal road o'er darkness.

In all are gleams of light,
Though often out of sight,
Obscured by sorrow and by sin;
By ignorance locked blindly in;
That warmth keeps hidden germs alive
More potent heat the bloom will give;
That spark shall meet another ray;
That darkness shall be Light's highway;
For God gives every soul a sun, a star of day.

Ye guides of other men,
By tongue, or deed, or pen,
On your bright axles calmly turn;
By pausing, ye would blast and burn.
Clear sun-drops from the Fount of Love
Adown your earthward channels move.
Shine on, though all is dark below!
Through thickest fogs the sunbeams go,
To make the unseen blossoms bud and blow

FISHES AND THEIR MIGRATIONS.

From an interesting article in the April number of *Putnam's Monthly* for April, entitled "Nature in Motion," we clip the following paragraphs:

For known and for unknown purposes, in the tiny mountain brooks and in the wide ocean, fishes are seen in unceasing motion, darting in all directions, traveling now single and now in shoals. Their regular journeys are mostly undertaken for the purpose of spawning: the delicate mackerel moves southward when its time comes, and the beautiful sardine of the Mediterranean goes in spring westward, and returns in autumn to the East. The sturgeon of northern Europe is seen singly to ascend the great rivers of the Continent, and the ornal or migratory salmon of the polar seas travels, we know not how, through river and lake, up into the Baikal, and there swims, in whimsical alternations, but always in immense crowds, first on the southern and then on the northern bank. The travels of the salmon are probably best known, because the fish was a favorite already in the days of Pliny, and yet, strange enough, is found in every sea in the Arctic, near the equator, and off New Holland, only not in the Mediterranean. They press in large, triangular masses up all the great northern rivers of Europe, Asia, and America. They enter Bohemia with Shakespeare by sea, sailing up the river Elbe; they approach Switzerland in the green waters of the Rhine, and even the foot of the Cordilleras by a journey of 3,000 miles up the Amazon! Their crowds are not infrequently so dense that they actually stem for awhile the current of mighty rivers; still these bands are formed with great regularity. The strongest and largest females lead—a fact which will rejoice the strong minded women of our age—followed by others of the same sex, traveling two and two at regular intervals; after them come the males in like order. With a noise like the distant roaring of a storm, they rush up the stream, now sporting in easy, graceful motion, and now darting ahead with lightning speed that the eye can not follow. Do they come to some rock or wall that impedes their way, they leap with incredible force, and repeat the effort until they have overcome the difficulty; it is even said that, at the foot of the cataracts, they will take their tail in their mouth and then suddenly letting it go, like an elastic spring, rise twelve or fifteen feet in the air. And thus they travel on, undismayed and untired, until they have found a suitable place for depositing their eggs, and with the same marvelous instinct return, year after year, to the distant ocean.

* * * * *

The herring is a small, insignificant fish, yet it gives food to millions; and employment to not less than 3,000 decked vessels, not to speak of all the open boats employed in the same fishery. Where their home is, man does not know; it is only certain that they are not met with beyond a certain degree of northern latitude, and that the genuine herring never enters the Mediterranean, and hence remained unknown to the ancients. In April and June, all of a sudden, innumerable masses appear in the northern seas, forming vast banks, often thirty miles long and ten miles wide. Their depth has never been satisfactorily ascertained, and their denseness may be judged by the fact, that lances and harpoons thrust in between them sink not and move not, remain standing upright! Divided into bands, herrings also move in a certain order. Long before their arrival, already their coming is noticed by the flocks of sea-birds that watch them from on high, while sharks are seen to sport around them, and a thick oily or slimy substance is spread over their columns, coloring the sea in daytime, and shining with a mild, mysterious light in a dark still night. The sea-ape, the "monstrous chimera" of the learned, precedes them, and is hence by fishermen called the king of the herrings. Then there are first seen single males, often three or four days in advance of the great army; next followed the strongest and largest, and after them enormous shoals; countless like the sand on the sea-shore and the stars in heaven. They seek places that abound in stones and marine plants, where to spawn, and like other animals they frequent the localities to which they have become accustomed at a regular time, so that they may be expected as surely as the sun rises and sets.

Other fishes have strange peculiarities connected with their travels. Thus, we are told that the mackerels spend their winter in, what would appear to others, a most uncomfortable position. In the Arctic as well as in the Mediterranean, as soon as winter comes, they deliberately plunge their head and the anterior part of their body into deep mud, keeping their tails erected, standing straight up. This position they do not change until spring, when they emerge, in incredible numbers, from their hiding-places and go southward for the purpose of depositing their eggs in more genial waters. Still they are so firmly wedded to this element that they die the instant they are taken out of the water, and then shine with phosphorescent light.

The eel is the strangest of traveling fishes; he even performs journeys on land. In hot, dry summers, when ponds and pools are exhausted, he idly leaves his home, and winding through thick grass, makes his way by night to the nearest water. He is a great gourmand, moreover, and loves young tender peas so dearly that he will leave the river itself and climb up steep banks to satisfy his desire, and, alas! to fall into the snares of wicked men. Other fishes travel in large crowds all night long, and a perch in Tranquebar not only creeps on shore, but actually climbs up tall fan-palms, in pursuit of certain shell-fish, which form its favorite food. Covered with viscid slime, he glides smoothly over the rough bark, spines, which he may sheathe and unfold at will, serve him like hands to hang by, and with the aid of side fins and a powerful tail he pushes himself upward, thus completing the strange picture of fish and shell-fish dwelling high on lofty trees.

EXTREMES.—Men are stoics in their early years, epicureans in their latter; social in youth, selfish in old age. In early life they believe all men to be honest till they know them to be knaves; in late life they believe all to be knaves till they know them to be honest. Thus, some how or other, men pass in the course of living from one extreme to the other; and from having thought too well of human nature at first, think at last, perhaps, too ill of it."

It is not the crown jewels alone that make a people servile. Everywhere the wise lord it over the fool.

Fidelity, good humor, and complacency of temper outlive all the charms of a fine face, and make its decay invisible.

A GREAT MEDICAL DISCOVERY.—MERCURY TAKEN FROM THE SYSTEM BY ELECTRICITY.

The following will be received with intense interest in every community where suffering of any kind is produced by metallic substances being introduced into the system in the way of mercury, gold, silver or lead. If it is practically true, as scarcely any one can doubt, under the circumstances, it is destined to rank among the greatest discoveries that science has yet brought to light.

The article which follows, published in the Scientific Bulletin of Paris, is entitled 'The Application of Chemical Electricity to Therapeutics,' and has been translated for this paper. Though not literal, the substance of the article is intact. The Bulletin says:

"Chemistry is about to drag from an anticipated death, thousands of men, who, in the exercise of their cruel professions—gilding, looking-glass platting, white lead manufacturing, &c., and also those whose systems have been ruined by mercury in its various forms—for these science has raised her right arm and arrests their misery and destruction. This discovery extracts from their bodies, atom by atom, every particle of metallic substance, from every part of the human system. Where do we get this great hope? In a memoir presented to the French Academy of Sciences by M. Dumas, which has for its authors two men, whose names will strike the ear of the public for the first time to-day. But if they prove what they promise to, they will soon take rank among the greatest benefactors of humanity. These authors are Andre Poly, of Havana, and Maurice Vergnes. The invention consists of an application of chemical electricity to accomplish the above purpose, and of all the marvellous things that electricity has achieved, this is the boldest and most triumphant.

The modus operandi is as follows:

A metallic bath is insulated from everything, and partially filled with acidulated water, to convey more readily the electrical currents. The patient lies upon a seat in the tub, insulated entirely from the bath. When gold, silver or mercury is in the system, nitric or hydrochloric acids are employed. When lead is suspected, the acid used is sulphuric. This done, the negative pole of a battery is put in connection with the bath, while the positive pole is in the hands of the patient. Now the work of purification commences. The electricity precipitates itself, hunts, digs, searches, and discovers every particle of metallic substance concealed in the most profound tissues, bones, joints and nerves of the patient, resolves them into their primitive forms, and extracting them entire from the human organism, deposits them upon the sides of the bath, where they can be seen with the naked eye.

After the end of one of these operations, a chemist of Havana, M. Morsand, having analyzed 912 drachms of the liquid in the bath, he saw forming a metallic globule of the diameter of nine-tenths of a millimetre and this was mercury. At another time the same chemist saw a very light white precipitated substance, which gave two globules of metallic lead, perfectly visible to the naked eye, and M. Poly announced that he had taken from the tibia and thigh bone of a patient, a quantity of mercury that had been there, creating intense suffering for fifteen years.

Providence has had its usual hand in this discovery. One of the inventors, M. Maurice Vergnes, who was engaged at times in electric gilding, silvering, &c., where his hands came in continual contact with nitrate and cyanuret of gold and silver, had them covered with ulcers, caused by particles of the metal being introduced into his blood, and no medical skill could eradicate them. One day he dipped his hands into the bath, taking hold of the positive pole of the battery, and at the end of fifteen minutes, to the surprise of the bystanders, a metallic plate of 163 millimetres in length by 109 in width placed in connection with the negative pole of the battery, was instantly covered with a thick coat of gold and silver extracted from his hands. The discovery was made. This event took place April 16, 1852. The inventors use 30 couples of batteries of Bunsen's and Grove's combined, it being found that a more energetic currrent will be evolved by this combination than by the use of either singly.—Each couple is 40 millimetres in diameter by 217 in height. The number of these couples or batteries used at the commencement of an application, so as not to cause too much suffering for the patient, depends altogether upon the temperament of the patient and the nature of the disease. For example, a very nervous and delicate person would be submitted to the action of ten or twelve couples at first, the number increased at the rate of five couples every five minutes. A person of sanguine or lymphatic temperament can endure more. The same ratio applies to the quality of acid in forming the bath; for instance it takes less for a nervous person than for a person with lymphatic or sanguine temperament. The metallic particles extracted from the body of the patient are deposited on the whole surface of the bathing tub, although the metal is formed in larger quantities opposite those parts of the body in which the metal lay concealed. As to the size of the metallic spots which are thus formed by the application of this discovery, they vary in size from that of the head of a pin, to the size of a pea, and some are microscopic.

'I have seen,' says M. Poly, 'after the first bath of a person who had been complaining of terrible pains in his arm, caused by mercury, the exact shape of the arm imprinted on the negative plate of the battery—the deposit being formed entirely of mercury drawn from the arm.'"

Here ends this important article, which, if true, is destined to become as much a part of the medical practice as vaccination.

THE CARE OF THE EYES.

Until one begins to feel the effect of impaired vision he can hardly estimate the value of eyesight, and consequently, from ignorance or carelessness, he is apt to neglect a few simple precautions by the observance of which his sight might be preserved. We are aware that the columns of a newspaper do not afford the space, nor is an editor qualified to treat scientifically of the injuries which accrue to the organs of vision; but certainly the knights of the sanctum ought to have some practical experience upon artificial light, more of which they consume than falls to the lot of other men.

Let us, then, give our readers a few hints upon the preservation of sight, which we deduce from our own experience, and if we are incorrect our medical friends, and particularly opticians, are welcome to our columns to correct our errors. We are not about to interfere with those who have resorted to spectacles, for the optician alone can benefit them; but there are multitudes who perhaps ought to wear spectacles but will not, either from their inconvenience or from an idea that thereby they confess that time has taken too strong hold upon them. Such ask whether they can see better than they now do without the use of glasses? To the most of these we answer, yes—provided you will follow these simple directions. First, never use a writing-desk or table with your face towards a window. In such case the rays of light come directly upon the pupil of the eyes, and, causing an unnatural and forced contraction thereof, soon permanently injure the sight. Next, when your table or desk is near a window, sit so that your face turns *from, not towards*, the window, while you are writing. If your face is towards the window the oblique rays strike the eye and injure it nearly as much as the direct rays when you sit in front of the window. It is best always to sit or stand while reading or writing with the window behind you; and next to that with the light coming over your left side; then the light illumines the paper or book and does not shine abruptly upon the eye-ball.

The same remarks are applicable to artificial light. We are often asked what is the best light—gas, candles, oil, or camphene? Our answer is, it is immaterial which, provided the light of either be strong enough and do not flicker. A gas fish-tail burner should never be used for reading or writing, because there is a constant oscillation or flickering of the flame. Candles, unless they have self-consuming wicks, which do not require snuffing, should not be used. We need scarcely say that oil-wicks, which crust over and thus diminish the light, are good for nothing; and the same is true of compounds of the nature of camphene, unless the wicks are properly trimmed of all their gummy deposite after standing twenty-four hours. But, whatever the artificial light used, let it strike the paper or book which you are using, whenever you can, from over the left shoulder. This can always be done with gas, for that light is strong enough, and so is the light from camphene oil, &c., provided it comes through a circular burner like the argand. But the light, whatever it be, should always be protected from the air in the room by a glass chimney, so that the light may be steady.—*Boston Herald.*

THE BEAUTY OF THE DEAD.

The celebrated painter, C. R. Leslie, R. N. in one of his lectures, a volume of which has recently been published, relates the following singular facts:

I know a man of the highest order of mind, a man of fine feelings, but of great simplicity, and far above all affectation, who, standing before the corpse of his wife, said: It gives me very pleasurable sensations.' And yet he had truly loved her. The lines in the "Giaour,' in which the present aspect of Greece is compared to a beautiful corpse, is familiar to every reader. Lord Byron in a note to the passage, remarks that 'this peculiar beauty remains but a few hours after death.' But I have been told, by those who are in the habit of making casts, that on the second day the expression is generally improved, and even on the third day it is often still finer. I have, in several instances, been asked to make drawings of the dead, and though in every case I have entered the room where the body lay somewhat reluctantly, yet I have invariably felt reluctant to quit it.

At Kreutzburg near Bonn, there is a church, under the pavement of which lie, in one vault, the bodies of twenty-five monks, in open coffins. The dryness of the air has preserved them from decay, though the last buried has lain there for more than a century. I visited this church with a party of ladies, who at first hesitated to descend into the abode of the dead. We all however, went down, each carrying a lighted taper, and such was the fascination of this singular scene, that we lingered in it for some time. The air was perfectly pure, and we seemed to be in another world, with its own eternal interests effacing for the time all other interests. It seemed to us a mistake that death should be represented as a hideous phantom. We could not contemplate those withered faces of old men for they seemed all old and think of death otherwise than as a gentle friend. Their attitudes were varied, and all had a kind of grace, which, although we knew it to be arranged by their friends, seemed perfectly natural. One, the gardener, had a chaplet of withered leaves around his head.

All were clothed in the dress of their Order; and their clothes, as well as their bodies, though the last were dried to mummies, appeared to be little decayed. The cast taken very imperfectly by Antonomarchi from the face of Napoleon is more handsome than any bust or portrait of him, and indeed has the look of a much younger man than he appears in the latest portraits.—This is easily accounted for. Illness had reduced the superabundant fleshiness of the lower part of his face, and brought it back to the condition of an early period; and death, by leaving the mouth slightly open, had destroyed that expression of selfish determination which the compressed lips give to every portrait of Napoleon. The profile of the cast is the most perfectly beautiful profile of a man I ever saw."

RAIN WATER AND CISTERNS.

The great mass of country residents seem to to have no more conception of the enormous floods of clear, pure rain water, that annually pour off the roofs of their dwellings, wood-houses, barns, sheds, and other out-buildings, than if they never heard of such huge watering-pots as the clouds in the sky. If all rain which falls in the northern States within a year should remain upon the surface of the earth without sinking into it and running off, it would form an average depth of about three feet. In the southern States it would be more; in the American tropics it would amount to about ten feet; and near Bombay, in Asia, to twenty-five feet.

Every inch of rain that falls on a roof yields two barrels to every space ten feet square; and 72 barrels are yielded by the annual rain in this climate on that single surface. A barn thirty by forty feet, yields annually 364 barrels—this is enough for more than two barrels a day for every day in the year. Many of our medium landlords, have, however, at least five times that amount of roofing on their dwellings and other buildings yielding water, or 12 barrels or one hundred and fifty ordinary pailfuls, daily. A very small portion of this great quantity is caught in the puny and contemptible cisterns and tubs placed to catch it; but full-sized capacious reservoirs, fit to hold this downright deluge, we know not where to find even in a single instance.

It is true, that where a constant draught is made on a cistern, it need not hold the full year's supply—even one-sixth part will, in general answer as the variations in the wet and dry seasons do not often amount to more than the rain of two months.—*New York Cultivator.*

FROST AND IRON—TO SERVE AS A MEMORANDUM.—Every one of the Phenomena connected with the use of valuable metals, is of such importance to the public, that we deem it a duty to put them all upon record as fast as they appear. This is the necessary, and the first step, to a scientific knowledge of the laws which govern the metallic bodies.

Obedient to our sense of obligation, we now state an interesting fact which recently came to our knowledge. During the very severe cold weather of the past winter, a difference was observable in the wear and tear of the rails upon the N. Y. Central Road. There were three kinds in use under the observation of our informant—those weighing 45lbs. to the yard, those weighing 65 lbs., and those weighing 75lbs. to the yard. The heaviest rails were worn the worst, the next heaviest less, and the lightest least of all; and the heaviest were injured more in proportion than either of the others. The 56lb. rail stood the frost and the percussion of the passing trains, as compared with the 65 lb. one, better than the latter did as compared with the 75 lb.

It has been observed upon the Central Road during the winter, that wheels and rails were more apt to break the day after intense cold, than of that day itself. As a mechanic phrased it to us, "iron breaks worse, sir, when the frost is going out, than when it is going in."—*Buffalo Dem.*

CURIOUS FACTS CONCERNING DYSPEPSIA.—The effect of mental disquietude in producing this prevalent complaint, is far greater than is supposed. It is well known that persons in good health, of sound digestive organs, who take plenty of exercise, and are free from anxiety may eat almost anything, and in quantities that would kill those in different circumstances. In reference to this point, Dr. Brigham, an English medical writer, observes:—"We do not find dyspepsia prevalent in countries where the people do eat most enormously. Travellers in Siberia say that the people there often eat forty pounds of food in one day. Admiral Scripchoff saw a Siberian eat, directly after breakfast, twenty five pounds of boiled rice, with three pounds of butter. But dyspepsia is not a common disease in Siberia. We do not learn from Captain Parry, or Captain Lyon, the Artic travellers, that their friends, the Esquimaux are very nervous and dyspeptic, though they individually eat ten or twelve pounds of solid food per day, washing it down with a gallon or so of train oil. Captain Lyon was, to be sure, a little concerned for a delicate young lady Esquimaux, who ate her candles, wicks and all, yet he does not allude to her inability to digest them."

DISAPPOINTMENT.—Men are very seldom disappointed except when their desires are immoderate, or when they suffer their passions to overpower their reason, and dwell upon delightful scenes of future honors, power, or riches, till they mistake probabilities for certainties, or wild wishes for rational expectations. If such men, when they awake from these voluntary dreams, find the pleasing phantom vanishing away, what can they blame but their own folly?

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Salem, April 14, 1855.

OHIO CULTIVATOR FOR 1855.

A REMEDY FOR "HARD TIMES."

The Eleventh Volume of the *Ohio Cultivator*, will commence Jan. 1st, 1855. The editors are resolved to spare no pains to maintain the reputation and usefulness of the paper; and with the benefit of ten years' experience, and much travel among the farmers of the West, they believe that they can make the Cultivator for the coming year of more value to its readers than ever before, and better adapted for the soil and climate, and productions of the region for which it is designed, than any other paper of the kind.

AS A REMEDY FOR "HARD TIMES,"

The Ohio Cultivator will aim to impart knowledge of improved methods of cultivation, how to avoid losses by drouth, injurious insects, &c., the most profitable kinds of crops, best breeds of stock, condition and prospects of the markets, &c. In short, the paper will be devoted to the interests of the FARM, the SHOP, and the FIRESIDE, and seek the elevation of Labor in all its legitimate interests; opposing quackery and humbug in all their forms, and filling the noble station of a true

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